

PREACHING TO THE MASSES:
STYLE SHIFTS IN THE SERMON REGISTER
A RESEARCH PAPER
SUBMITTED TO THE GRADUATE SCHOOL
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
MASTER OF ARTS IN LINGUISTICS AND
TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES
BY
STACI R DEFIBAUGH
ADVISOR
MARY THERESA SEIG, Ph.D.
BALL STATE UNIVERSITY
MUNCIE, INDIANA
MAY 2010

Table of Contents

Tables of Figures	5
Chapter 1: Introduction	6
Objectives.....	7
Background Information	8
The Changing Face of Christian Churches.....	8
The Christian Church Used in This Study.....	10
Significance of research	10
Chapter 2: Review of Literature.....	12
Stylistic variation.....	12
Defining sermon style	14
The Sermon Genre.....	15
The Sermon Register	17
Linguistic Features of Sermons.....	18
Discourse features in this research	20
Conclusion.....	24
Chapter 3: Methodology.....	25
Data Selection.....	25
The Data Itself.....	26
Coding the Data for Analysis	27
Rhetorical Structure.....	27
Hesitation markers.....	28
Pronouns.....	30
Reduced Forms.....	31
Quotatives.....	32
Discourse markers	32
Conclusion.....	33

Chapter 4: The Morning Sermon.....	34
The Sermon Register	34
The Planned Sermon	35
The Sermon Purpose	38
Structure of the Sermon.....	41
Composition and Influence of the Audience	43
Pronouns usage.....	43
Ways of talking about the church.....	46
The theme of ‘walking away’	49
Quotative Markers and Formality in the Sermon.....	50
Conclusion.....	51
Chapter 5: The Evening Sermon	52
The Sermon Register	52
The Unplanned Sermon.....	53
Purposes of the sermon.....	55
The Sermon Structure.....	58
Composition and Influence of Audience	60
‘You’ as inclusion	60
Ways of talking about the church.....	61
The Theme of Finding God	62
Quotative and Discourse Markers as Signs of Informality	63
Discourse markers ‘ya know’ and ‘I mean’	64
Quotative markers	66
Conclusion.....	67
Chapter 6: Style Shifts within each Sermon.....	68
The Morning Sermon	68
Reduced forms.....	69
Hesitations	70
The Evening Sermon	71

(Un)Reduced Forms	71
Hesitations	72
Conclusion.....	72
Chapter 7: Conclusion	73
Overall Differences in the two Sermons	73
The Influence of Audience in the two sermons.....	73
Setting as an Influential Factor.....	77
Intra-speaker Variation and this Study.....	80
Limitations and Suggestions for Future Research.....	81
References	82
Appendix A: Morning Sermon.....	87
Appendix B: Evening Sermon.....	101

Tables of Figures

Table 1: Linguistic Features by Category	7
Table 2: Structure of the Sermon	16
Table 3: Reduced and Unreduced Forms in the Data.....	31
Table 4: Number and Frequency of Hesitations in the Morning Sermon	35
Table 5: Number and Frequency of Hesitations in the Evening Sermon.....	53

Chapter 1: Introduction

This research paper focuses on intra-speaker variation that results from changes in setting and audience. Specifically, it looks at the differences in the language use of a Christian minister during the sermon at a Sunday morning church service compared with that of an evening service advertised as “a different kind of worship experience for all ages” (christchurchnashville.org). This study examines the variation with respect to discourse style including the content, the lexical items and grammatical features between the morning and evening sermons.

Although much research has been done in terms of defining sermon styles (Redmon, 2003; Hamlet, 1994; Wharry, 2005), these have mainly focused on African American sermon styles or Southern Baptists. Additionally, linguists have focused on how speakers manipulate language depending on their audience (Bell, 1984, Coupland, 1980). However, the link between these two areas has not been delved into deeply in terms of how sermon style can be used by the same speaker to meet different goals with different audiences.

In order to examine the differences in discourse style, I looked at the language of one minister at a Christian church in the US based on the sermons given at both the Sunday morning church service and the evening worship service, which are made

available to the public through podcasts put out by the church. I have chosen to look at the sermons from Easter Sunday in order to ensure consistency in the content of these two sermons. Although the basic content of each sermon is ostensibly the same, that is, the significance of Easter Sunday in the Christian religion, I believe that there will be marked differences in the language choices made by the minister.

Objectives

The objective of this research is to better define the ways in which a speaker, in this case, a minister, alters his language in different, yet similar, speech events. The research compares two sermons, one given during the morning church service and one given during an evening “alternative worship” service. Based on previous research by Coupland, Bell and others, I believe that the different composition of the audience will be the most influential factor in the variations of language use. Specifically, I believe that the language in the morning service will be more formal and more in line with the sermon genre (Clarige & Wilson, 2000), while the evening service will be less formal and more conversational in nature. These differences will include linguistic features on all levels from phonology to discourse as outlined in the Table below.

Table 1: Linguistic Features by Category

Category	Specific Features
Phonological	Phonological reductions
Morphological/ Syntactic	Quotes and quotative markers
Lexical	Pronouns
Discourse	Discourse markers Hesitation markers

Background Information

This section outlines specific information about the nature of Christian churches including the church used in this study, which provides a context for understanding the research.

The Changing Face of Christian Churches

Modern Christian churches in the United States have seen a decline in their congregations over the past few decades, according to Robert Wuthnow (2007), causing them to look for new and alternative ways to appeal to people of all ages, especially those between the ages of 18 and 35. This seems to apply to Christian churches of all denominations and all sizes, from the small community churches with just a few hundred congregants to the ‘mega-churches’ with thousands of members. This appeal to different audiences is clear in the number of churches offering ‘traditional’ and ‘contemporary’ services every Sunday, providing their members and those not associated with a particular congregation with a choice that will hopefully appeal to them and meet their spiritual needs. Additionally, many churches, including the one discussed in this paper, offer multiple ministries focusing on various groups including pre-teen, high school students, young adults, and senior citizens. All of this suggests that modern Christian churches are seeking ways to reach a wider audience by offering different types of services rather than following the traditional path of a single type of church service.

Recently, numerous articles and books (Wuthnow, 2007; Armstrong, 2006; Cook, 2009) have been written about ways in which Christian churches and ministers in the US can and should find new ways of appealing to different audiences. Armstrong's *Thinking through the Children's Sermon* (2006), for example, outlines the ways in which children's sermons can be more effective at using the topics from the weekly Bible readings to create practical teachings for children rather than just making them entertaining. Wuthnow (2007) argues that churches must focus on young adults, those between the ages of 21 and 45, as he claims that this demographic makes up a sizeable portion of the US population and represents the future of the Christian church. Cook claims that the "cultural context for preaching was relatively homogenous" at one time; however, this is no longer the case (2009: 29). Because of this, Cook argues that there is a need for ministers to find new ways to appeal to the ever-widening audience that they find in their churches. He suggests that ministers create an "orientation group" consisting of a cross-section of the church's population. Together, this group works to create ways that the Bible can be connected to the lives of the congregants. This involves differences in the discourse used in sermons including a focus on the idea of 'hope' and the use of narrative, or 'testimony' (Cook, 2009). Schlittler (2000) defines effective sermons in a similar way to Cook. He uses the term "soul care" as a method for preaching and claims that by focusing on the audience members' personal lives and daily struggles, the minister is better able to connect to the congregants. These attempts to better reach the audience members and create a connection with the Biblical teachings and the modern problems they are experiencing are similar to what seems to be occurring in the sermons in this study.

The Christian Church Used in This Study

The church from which the sermons used in this study have been taken seems to be no different in that it also is seeking to appeal to a wider audience in many ways. This church offers many different services including traditional Sunday morning services, services in Spanish for the growing Hispanic population in the US, and an evening service that claims to be an ‘alternative’ form of worship, as well as services for various population groups, as described in previous paragraphs. This church is a Christian Church, also known as the Disciples of Christ, and is one of the Protestant denominations in the United States. The church is located in Nashville, Tennessee and has about 3,500 members. It is what Wuthnow calls a “mega-church” with a large congregation and a large facility including a fitness room, bookstore and multiple chapels on site. The minister who gives the two sermons analyzed in this study, David Stevens (pseudonym), grew up in the Southern United States and has been a part of this church for over 25 years. He is the minister in both the morning services and the evening services at the church.

Significance of the Research

Linguistic research has focused on ways in which language can vary both among speakers (inter-speaker variation) and for an individual speaker (intra-speaker variation). This study takes the later approach, as it seeks to define ways in which intra-speaker variation occurs within the parameters of the sermon. Other studies in this vein include when speakers alter their language as their audience, or specifically their conversational partners, change (Coupland, 1980), or when their perception of their audience changes (Bell, 1984). These studies have outlined dialectal differences and have, for the most part,

focused solely on phonological, morphological and syntactic features that the speaker alternates between depending on the audience. This study seeks to add to this area of research through a focus on discourse features as well. Previous research has not delved deeply into these areas in terms of intra-speaker variation. Additionally, the ways in which intra-speaker variation occurs within the context of a specific and formal genre, in this case the sermon has also not been discussed.

The present study provides an in-depth account of one minister's sermons from two different church services. It, therefore, outlines not only one, but two ways in which sermons can be presented and the language used in each. Although this study does not seek to unite all previous research on sermon styles, it does contribute to the corpus of data of language use in sermons and adds new knowledge to what is already known about the sermon register. Additionally, as explained in the previous section, religious services and sermons are changing in order to better meet the needs of the congregants. This study, because it includes data from both a 'traditional' and an 'alternative' church service, may reveal how language can be altered in order to provide a different context for religious worship and a way to connect with the audience in a new, and possibly more effective way. Through the use of a variation theory approach (Schiffrin, 1994) to the two sermons, this study seeks to illustrate how this approach can be used to examine intra-speaker variation within the sermon register and across two speech events.

Chapter 2: Review of Literature

The variation theory approach to discourse analysis typically focuses on style and shifting styles that may be influenced by factors such as audience and setting. As this is the approach that I am taking in this paper, I will first offer background on some pertinent studies on variation theory in order to provide a framework for the analysis. I will then outline some of the research on sermons and the sermon register. Finally, this chapter will conclude with an overview of the specific linguistic features that will be discussed in the following chapters.

Stylistic Variation

Linguistic studies have focused on variation of language from many different perspectives. One key foci in variation theory is the distinction between inter-speaker variation and intra-speaker variation. Intra-speaker variation, which is the focus of this paper, is commonly referred to a 'style.' Natalie Shilling-Estes explains that this type of stylistic variation can include shifts based on particular groups or situations of use (2000). Studies that have focused on the context or situational factors influencing style shifts typically include studies involving register (Biber, 1994; Ferguson, 1994). Many intra-speaker variation studies are based on the concept that a speaker varies his/her language

based on the addressees, or audience (Bell, 1984; Rickford & McNair-Knox, 1994; Coupland, 1980, 1988; Al-Khatib, 2001).

This concept originated with Giles' (1973) Speech Accommodation Theory, which argues that speakers adjust their language based on who they are speaking to. This could include changes of both 'divergence' and 'convergence,' that is, altering language to be more like the addressee's own language or to distinguish oneself from the addressee through different language features. This theory has been expanded upon by Bell (1984) who looks beyond simply the addressee and considers those who are auditors (those involved in the interaction but not directly addressed), overhearers (those of whom the speaker is aware but who are not involved in the interaction) and eavesdroppers (those whose presence is unknown to the speaker). Clearly, those directly involved in the interaction play a more significant role in determining the nature of the speaker's language.

This level of distinction may be significant in the present study as there are both addressees and overhearers. Those in the church at the time that the sermons are being given are the audience, collectively, as the minister is addressing all of them. Because the sermons are recorded and posted on the Internet, the podcast subscribers are the overhearers, as the minister is undoubtedly aware of the fact that he is being recorded for this purpose. As with Bell's model, the local, live audience is certainly more influential on the minister's stylistic choices; however, the role of the overhearers cannot be ignored entirely as it may play a lesser, yet still significant role in the minister's language.

Bell's original study also focused on a large, unknown audience: the radio audience that differed depending on the particular radio station (1984). This study shows

how individual speakers respond to their audience, even if they are not actually present at the time of speaking, and make adjustments based on who they perceive the audience to be. These distinctions were based on dialect features associated with standard and nonstandard phonological features. Coupland (1980, 1988) also found differences at the phonological level in terms of dialect features of a travel agent when speaking to co-workers and different customers. Intra-speaker variation studies such as those discussed here have focused mainly on dialect shifts, whereas the present study aims to account for differences on all linguistic levels, if such differences occur in the sermons.

Other ways in which audience has been studied is in terms age based differences of the addressees. Kemper (1994, 1998), for example, defines the ways in which people speak to the elderly. She used the term ‘elderspeak,’ for this particular variation and shows how caregivers and service providers consistently alter their language when speaking to older adults. Georgakopoulou (1996) has also looked at how the age of audience members can affect the ways in which speaker’s alter their language. These studies provide a background for this paper in terms of how variation theory can be approached and the factors influencing stylistic variation. The following section examines the sermon as a specific register and genre and the features that help define it as such.

Defining sermon style

Apart from sociolinguistic studies of language variation, many researchers have focused on sermons both in terms of defining them as a specific genre by rhetoricians

(Jamieson-Hall, 1973; Claridge & Wilson, 2000), in terms of the register features (Biber, 1994) and outlining features associated with sermons by both linguists and theologians.

The Sermon Genre

The terms ‘register,’ ‘genre,’ and ‘style’ are not necessarily agreed upon, and mutually exclusive terms in the field of linguistics or across various fields of study. Here, I will refer to Ferguson’s definition of ‘genre’ and explanation of how one is created: “a message type that recurs regularly in a community will tend over time to develop an identifying internal structure, differentiated from other message types in the repertoire of the community” (1994: 21). The significant factor, for the purposes of this analysis, is in the “internal structure” component of the definition. Jamieson-Hall states:

“An institutional genre perpetuates and insulates the institution...It maintains the institution’s identity from century to century....A genre perpetuates a distinguishable institutional rhetoric by creating expectations which any future institutional spokesmen feel obliged to fulfill rather than frustrate. A long-lived institution tends to calcify its genres” (1970: 165).

The sermon fits these definitions of genre in that it has an internal structure that is codified and repeated over a long period of time. As Jamieson indicates, the sermon genre is greatly influenced by past sermons. Much of this, specifically the purpose and the structure, originate from Augustine (1987) and Robert of Basevorn (1987).

Rhetorical features of message delivery. Augustine was the first to argue that sermons should employ rhetorical devices commonly used for political, persuasive speaking. Included in this is the necessity of sermons to employ three techniques in order to accomplish the three main objectives: to teach, to delight and to persuade. The ways in which the sermons outlined in this paper meet these three objectives are somewhat

similar, however, there appears to be a higher focus on persuasion in the morning sermon compared to the evening, as will be discussed in the following chapters. The balance of information and persuasion seems to be integral to the message and the delivery of the message of a sermon. Augustine (1987) does not discuss whether one should be more prominent than the other suggesting that these aspects of the sermon are of equal importance to the speaker. These elements are present in both sermons; however there seems to be more of a focus on persuasion in the morning sermon than the evening, which appears to be mainly informative in nature. Humor is an element that is present in both sermons and one in which Basevorn suggests, “ought to be used in a few places and very sparingly” (1987: 320). Augustine’s comments about delighting the audience could be interpreted as using humor within the sermon, which the minister does, although in an appropriately ‘sparing’ way.

Sermon structure. Following Augustine, Basevorn (1987) outlines the main internal structure of the sermon as having six parts. Scholars now claim that this six-part outline is not always followed; however, there is still a standard for preachers to include a three-part subtopic structure. The basic outline of the sermon is presented in Table 2 below.

Table 2: Structure of the Sermon

Basevorn’s division of parts	Explanation of each part
Theme	Quotation of scripture
Protheme	Introduction of the theme & a prayer
Repetition of the theme	Restatement and explanation of theme
Division of the theme	Statement of how the theme is divided into

	subparts
Subdivision of the theme	Introduction of each subpart
Amplification of each division	Expansion and explanation of subparts

Basevorn argues that sermons begin with a theme, which is typically the quotation of scripture. This would suggest that the theme is derived from the scripture quotation and that the rest of the sermon is based upon this. Following the theme is the protheme, which includes an introduction of the theme and a prayer. Although Basevorn does not explain how this introduction of the theme is different from the quotation of the scripture, one could guess that it is a statement of the theme by the speaker. Following the protheme is a repetition of the theme and an explanation of the purpose. This explanation is presumably a way to show why this theme is significant or how it relates to the audience members' lives. The theme is then divided into three parts, with each subpart being "amplified," or expanded upon. There is no part outlined by Basevorn that suggests how sermons should be concluded, as he ends with the amplification of each subpart. However, rhetorical genres of writing and formal speaking in English tend to include some sort of conclusion that may include a summary or final comments.

The Sermon Register

As mentioned previously, some scholars use the terms 'genre' and 'register' interchangeably, while others make a distinction between them. For the purposes of this paper, I will follow Ferguson's distinction of 'genre' in terms of rhetorical structure while 'register' refers to a type of communication that "will tend over time to develop

identifying markers” (1994: 20). This distinction is slight, but in essence ‘genre’ refers to the structure while ‘register’ refers to the discourse used within the genre. Douglas Biber (1994), in his argument for a framework for register studies, provides a set of features, which can be used to define a particular register and set it apart from others. In this he includes the variables of *addressor*, *addressee*, *domain*, *shared time place*, *mode*, *production*, *factuality*, *purposes (including persuade, inform, entertain)* *revealing of self*, *level of discussion*, and *subject*. (1994: 45). Each of these variables can apply to any register, according to Biber, but the ones which are significant to the analysis of the sermon as a register are: *addressee*: singular (minister or preacher), *addressor*: plural (audience or congregation), *domain*: religious, *mode*: spoken, *production*: planned, *factuality*: speculative, and *purposes*: highly persuasive, highly informative and moderately entertaining. This more recent analysis suggests that Augustine’s three objectives of the sermon, as discussed in the previous section, have been employed and become apart of the typical sermon. All of these characteristics seem to aid in defining sermon as a distinct register; however Biber’s study does not make any claims about the linguistic features that correspond to the characteristics of the sermon register.

Linguistic Features of Sermons

The research presented in this section has not looked at sermons as an all-inclusive register. Rather, they typically focus on the characteristics of a particular denomination or ethnic group. Kouega (2008), for example, examines the entire Catholic Church service in Cameroon and outlines the features of its parts including the sermon, known as the homily in Catholicism. Many studies have discussed the features of an

African American sermon as in terms of it having its own distinct style. Pitts (1989) for example outlines specific features of African American sermons including the use of the vernacular, call and response, repetition of syntactic elements, and the use of formulaic expressions. The use of the vernacular is a very specific way of responding to the audience in a way that Bell describes (1984). Hamlet (1994) argues that African American sermons are audience-directed and culturally based. Wharry's (1996, 2003) focus on the use of discourse markers used by African American ministers, including 'amen' and 'hallelujah' has added a new dimension to the previous research on sermons. Although some of the features outlined in these studies are specific to African American sermons, the notion of appealing to a particular audience transcends the African American church. Hamlet's argument, for example, is clearly applicable to all sermons, as it is essentially the goal of the minister to make the Bible passages relevant to the specific audience, whether that be predominately African Americans, middle-class white Americans, children, etc.

Other works that have focused on describing Christian sermons typically reside outside the field of linguistics. Theologians have also recently looked at specific sermon styles including those by a particular minister (Lee, 2005), or as particular types of sermon style (Kelly, 2005; McGuire, 1980, Schlittler, 2000). Redmond (2004) has also made contributions to this area of research through his corpus of the 'sub-language' of the Southern Baptist sermon. All of these studies help to define sermon style, and although it may not be the focus of them, each supports the idea that sermons are given for a particular audience and are, therefore, a response to the intended audience both in content and in style.

Discourse features in this research

In this section, I will briefly outline the specific linguistic features used in this study. These features were selected based on the defining characteristics outlined by Biber and the studies mentioned in the previous section.

Features of planned speech vs. unplanned speech. Based on Biber's (1994) analysis of the sermon register, the sermon is a planned event, as opposed to a spontaneous speech event such as a conversation. However, 'planned' can range in levels of the degree to which something is planned. For example, a speech can be roughly planned based on an outline or can be highly planned to the point in which the speaker has carefully decided on each word. Another dimension not expounded upon by Biber is the amount in which a planned speech event may be prepared in terms of practicing prior to the event. The presence or absence of hesitation markers can indicate the level of apparent 'planning' and 'preparedness.' According to Christoph Rühlemann (2006), the use of fillers (also called filled pauses) such as 'uh' and 'um,' repetitions and false starts (or repairs) all signal dysfluency on the part of a speaker. Although Rühlemann argues against the use of this term due to the negative connotations and the inherent comparison to written language, for the purposes of this paper, 'dysfluency' functions as an appropriate cover term for the signals of lack of fluency that tend to occur in spoken language as speakers are formulating thoughts into words in real time. Dysfluency may also indicate a lack of preparedness on the part of the speaker as it suggests that the speech event may not have been rehearsed or planned carefully.

The function and subsequent categorization of 'uh' and 'um,' commonly referred to as 'pause fillers' or simply 'fillers,' in spontaneous speech has been debated by

linguists; some argue that they are ‘errors in speech’ rather than purposeful lexical items used strategically by speakers (Fox Tree & Clark, 2002). Additional analyses have claimed that they are merely used as ways of holding the floor in conversational interactions (Maclay & Osgood, 1959). However, due to the high frequency of fillers in monologues, Fox Tree and Clark argue that ‘uh’ and ‘um’ are not limited to conversational exchanges; rather they fulfill the function of announcing “the initiation of what is expected to be a minor or major delay in speaking” (2002, 86). According to corpus data collected for their study, they found that fillers often signal a speaker’s problem with formulating an utterance or a signal that a repair is coming. Additionally, Fox Tree and Clark argue that fillers indicate a lack of preparedness prior to speaking. This is expected in conversations or interviews, but is less common in formal speaking as speakers are often trained to avoid using fillers. These hesitation markers, along with repetitions and false starts, will be discussed more thoroughly in the Methodology chapter.

Features of vernacular language. As mentioned, Pitts (1989) found a high frequency of vernacular language use in the sermons of African American preachers. The ‘vernacular’ that Pitts is referring to is the English variety spoken mainly by African Americans, also known as African American Vernacular English (AAVE); however vernacular can also be used to refer to any non-standard variety of a language (Wolfram & Shilling-Estes, 2006). Non-standard features common in either one or the other of the two sermons discussed in this paper include the use of standard and non-standard quotative markers and the use of reduced forms.

Quotative Markers. As the name implies, quotative markers are linguistic items that introduce a quote in reported speech (Wolfram & Shilling-Estes, 2006). The study of quotative markers in the telling of narratives or reported speech has focused mainly on who uses different markers and for what purpose. Rather than the standard, ‘say’ or some form of it, speakers of US English also use a form of ‘go’ or ‘be + like’ (Ferrera and Bell, 1995), the latter two being somewhat non-standard. Ferrera and Bell also argue that ‘be + like’ can be used to introduce a thought or piece of internal dialogue: something that is not actually spoken. The use of ‘be + like’ is used among speakers of various ages but most commonly young people under the age of 30, (Dailey-O’Cain, 2000; Tagliamonte & D’Arcy, 2007) although this is changing as the population ages; that is, those that began using it at a younger age continue to use it as they get older (Tagliamonte & D’Arcy, 2007). Despite ‘be + like’ being associated with a younger group of speakers, the speaker in this data uses it quite frequently in the evening sermon. Dailey-O’Cain (2000) found that participants’ perceptions of their own usage of this non-standard quotative marker was much less than their actual usage; that is, they believed that they did not use it nearly as much as they actually did. This suggests that the usage of this, as well as other quotative markers, is below the level of consciousness. Therefore, I do not believe that the high frequency of ‘be + like’ is a conscious effort on the part of the minister to sound like the younger people who might be in the audience or to alter his language to his audience in any way. However, it is clear that his language use is quite different in the two sermons.

Reduced forms. Other examples of non-standard or vernacular language use include what I am referring to as ‘reduced forms.’ These include common speech

reductions such as the pronunciation of ‘have to’ as ‘hafta,’ and ‘going to’ as ‘gonna.’ Also included in this category of reduced forms is the variation in the pronunciation of the final consonant sound in present participial forms: /n/ or /ŋ/ referred to as ‘g’ dropping or ‘velar fronting’ (Wolfram & Shilling-Estes, 2006). Present participial forms include present participles used in progressive constructions (be + -ing), participial adjectives (ex. *glowing* praise) or as gerunds. A final example of reduced forms included in the analysis is what Wolfram and Shilling-Estes (1996) call “unstressed initial syllable loss” (1996:364). This would include shortened forms such as ‘cause’ rather than ‘because’ or ‘round’ in place of ‘around.’ Examples of speech reductions such as these are quite common in casual speech, but may not be as frequent in a highly planned and formal register such as the sermon.

Audience directed language features. Hamlet’s analysis of African American sermons found that they are typically audience directed. This does not seem surprising as the sermon is designed and given for a particular audience, typically those present at the time of the sermon. As one of the central factors in stylistic variation (Bell, 1984; Coupland, 1980, 1988; Georgakopoulou, 1996), it is important to be able to determine what linguistic features aid in determining how the sermon language is audience directed. This is most obvious in the pronoun usage, specifically in the use of second person pronouns both singular and plural. Additionally, as Hamlet notes, sermons are often ‘culturally based’ which also is connected to the audience in terms of making the content accessible and to significant the audience. This can be seen in terms of the themes presented in the sermons.

Discourse markers. Wharry's focus on the discourse markers of 'amen' and 'hallelujah' in her research (1996, 2003) serve as a reminder of the ways in which these linguistic features can help shape discourse and create connections between the speaker and audience. In this paper, the focus is not on these particular discourse markers, as the frequency and overall function did not seem to be significant in the sermons analyzed here. Rather, there was a relatively high frequency of 'ya know' and 'I mean' in the evening sermon, which led to a focus on these particular discourse markers. One of the reasons that these markers seem significant is that they are not necessarily associated with sermons or formal language use. For example, Fox Tree and Schrock (2002) and Stubbe and Holmes (1995) have argued that the use of 'ya know' and 'I mean' are often used to make speech seem more casual and to decrease social distance between the speaker and addressee. Schiffrin (1987) also states that 'ya know' signals a speaker's recognition of shared knowledge between the speaker and hearer, suggesting a connection between the speaker and the audience.

Conclusion

Despite the vast research in the areas of sermon style and intra-speaker variation, there is an absence in how these areas of research may merge. The aim of this study is to aid in a better understanding of intra-speaker variation in terms of discourse features and to provide a set of linguistic features that help to support the characteristics of the sermon as a unique register in terms of which features exemplify which aspects of the register.

Chapter 3: Methodology

In this chapter I will outline the methodology used to collect and analyze the data. I will first provide a rationale as to why this particular data was selected as well as how it was gathered. I will then discuss the ways in which the data was coded for analysis.

Data Selection

As discussed in the introduction chapter, the primary aim of this study is to outline the ways in which intra-speaker variation presents itself within the sermon register. Additionally, this study focuses on how variation can be determined based on the linguistic features that are either present or absent in a particular set of data. For this study, I wanted to compare two separate speech events by a single speaker. There are of course, many sermons taking place every Sunday in the US, so the question was how to select a particular set of sermons that may best eliminate confounds that arise when comparing two pieces of data. Such confounds include differences in topic which would be a natural side effect of differences in Biblical passages used for a given week as well as themes of sermons that correspond to those passages. An additional confound that can arise when recording data is the issue of naturalness, or more appropriately lack of natural speech when one is aware of the fact that he/she is being recorded. This is what Cameron, et al. (2006) refer to as the observer's paradox.

In attempting to address the latter point, I began searching for previously recorded data rather than selecting a church and attempting to record the data myself. I was able to find many examples of recorded church sermons available in the form of free podcasts. A podcast is an audio or video program that can be downloaded from the Internet (FAQs for podcast fans: <http://www.apple.com/itunes/podcasts/fanfaq.html>). The value of the podcast is that it is already recorded data that is not skewed due to the speaker being aware of the researcher or the researcher's purposes with the data. The sermons for Christ Church Nashville were selected because the church has multiple services held on the same day, both of which are published in the form of a podcast. This allowed me to focus on two separate sermons given by the minister, David Stevens. The specific date of April 12, 2009 was selected because the two sermons focused on the same topic, thus eliminating the first confound.

The Data Itself

The sermons are each part of a longer church service, with only the sermon portion being recorded and made available to the public. The sermon from the morning service is part of a typical Christian church service held on Sunday mornings. The evening sermon is part of an "alternative" church service held every Sunday evening at this church. Both sermons were recorded on the same day, which was Easter Sunday, a major holiday of the Christian religion that celebrates the resurrection of Jesus into heaven, and both sermons focus on the significance of this day as well as include a specific Biblical passage that is associated with the Resurrection, the story of "The Men on the Road to Emmaus." The recording of the morning sermon is 27 minutes and 59

seconds long containing 4,682 words (based on Microsoft Word ‘word count’;) the evening sermon totals 16 minutes and 28 seconds comprised of 2,945 words.

Each sermon was transcribed individually by the researcher using what Ochs (2006) refers to as a ‘modified orthography, which shows the ways in which words are pronounced rather than their actual spelling. This includes spellings such as ‘lemme’ or ‘gonna’ when they are pronounced this way rather than ‘let’ me or ‘going to.’ This method of transcription was chosen because it includes the level of detail necessary for the analysis but does not overwhelm the potential reader with phonetic symbols since that is not the focus of the research here.

Coding the Data for Analysis

Using the written transcriptions of each sermon, I then coded the data for the features listed in Table 1 (Chapter 1). These linguistic features were denoted in each transcription. The features chosen were those that seemed to typify specific aspects of sermons, as discussed in the previous chapter, and those that appeared to show the greatest alternation between the two sermons. After each feature was coded and categorized, I then compared the occurrences of each between the two texts to determine how and in what ways the minister uses language differently in each sermon.

Rhetorical Structure

In order to determine the overall structure of each sermon, I used Robert of Basevorn’s analysis of the sermon genre, which includes six parts. The two sermons were then divided into the various parts; this division revealed whether or not each sermon

contained all six parts, what sections, if any, were absent, and whether additional sections were present.

Hesitation markers

Hesitation markers, including fillers, repetitions as signals of hesitations ('one one of the signs), and repairs were also counted in each sermon and counted based on the number of tokens per 1,000 words. This was done to create a more authentic and accurate comparison between the two sermons due to the differences in total word count.

'Uh' and 'um' are examples of fillers found in the data as in the following examples:

- (1) "Um a couple weeks ago..."
- (2) "He finds people weepin' and wailin', and, ya know uh ya know, just layin' on the ground"

Fox Tree and Clark (2002) note that 'uh' and 'um' seem to signal a different length of delay, the former used prior to a short pause, the latter with a longer pause. I also coded the tokens of each separately as this may reveal a significant difference in the two sermons. Additionally, these fillers were noted, although not specifically categorized based on where they occurred within an utterance, for example at the beginning of an utterance (1) or in the middle (2). This distinction did not seem to be important since the focus here is not on the difference in how 'uh' and 'um' are used but rather their frequency in the two sermons as a measure of unplanned speech.

Repetitions that seem to indicate a lack of planning and fluidity in speech are also categorized as hesitation markers in the data. These were also counted based on the number of occurrences per 1,000 words. Examples of repetition that are discussed here

include ones in which a part of a word is repeated, when one word is repeated either once or twice, and when multiple words are repeated, as the following examples indicate:

- (3) “the **lo- long** Sunday’
- (4) “**One- one** of the signs”
- (5) “He can’t **he- he- he** just can’t figure it all out.”

It is important to distinguish repetitions as signals of speaker hesitation from those that appear to be intentional and given for rhetorical or dramatic effect as in the following examples:

- (6) “**This, this** is the way that god’s word teaches us to behave.”
- (7) “**His presence** is hidden. **His presence** is there.”

In (6) it seems as though the first, ‘this’ is used for emphasis of the specific point as the speaker stresses both the first and the second ‘this’ as if to draw attention to this particular point. In (7) the phrase ‘his presence’ occurs in both utterances, which seems to be purposeful rather than accidental. Tokens of repetition such as these were not included in the analysis as these do not appear to be signals of hesitations or dysfluency, but rather are uses of repetition for rhetorical purposes as discussed by Pitts (1989).

The final examples of hesitation markers included in the data are false starts, also sometimes referred to as ‘repairs.’ These occur when speakers begin utterances and then “abandon them midstream” (Rühlemann, 2006: 399). In the data this includes examples of when the speaker uses an incorrect word form (8), uses one incorrect word but begins the utterance again (9), and when he changes the course of the utterance altogether (10):

- (8) “he has never **leave-** left you”,
- (9) “No this is the man who **wrote the-** who told the story about the good shepherd”

(10) “Ya know, **you get with a-** I know a bunch of you and I know you’re not very perfect.”

False starts were also counted based on the number of occurrences per 1,000 words. As with fillers, false starts and repetitions, they were not coded differently based on type (i.e. part of word, part of utterance, etc) since this distinction did not seem pertinent to the study; however these different types will be discussed in the following chapters.

Pronouns

First and second person pronouns, ‘I,’ ‘we,’ ‘our,’ ‘you’ and ‘your’ were coded and recorded in each of the sermons. With the pronouns ‘we’ and ‘you’ it was also necessary to code according to what group of people were included within this. For ‘you’ this distinction is necessary as it reveals to whom the speaker is addressing comments: the entire audience or only a certain portion of the audience. The use of ‘we’ may also be significant in terms of who the minister is including. For example, ‘we’ in (11) is used in the data to signal the members of the audience and the speaker:

(11) “Every Sunday, every Easter Sunday, **we** present a drama about the women coming to the tomb.”

In this example, ‘we’ refers to the church. In other places, ‘we’ appears to refer to all Christians:

(12) “Christians have always had a faith that relies upon miracles, signs, and wonders. Sometimes **we** overdo it.”

These distinctions reveal the ways that the minister includes the members of the audience. Once the pronouns were coded, they were used to support claims about how the

speaker addresses the audience. They were not counted based on the total numbers, as this is not a significant detail for the purposes of this study.

Reduced Forms

Reduced forms were counted in each sermon based on the pronunciation by the minister and the corresponding transcribed form. These were then analyzed in terms of the total possible occurrences of a reduced form based on the number of unreduced forms. The following table shows the unreduced form as well as the common reduced form that were included in the analysis.

Table 3: Reduced and Unreduced Forms in the Data

Unreduced form	Reduced form
Going to	Gonna
Got to or have got to	Gotta (ex. 'we gotta keep the lights on')
Have to	Hafta
Kind of	Kinda
Let me	Lemme
Lot of	Lotta
Want to	Wanna
'ng' form (ex. walking)	g-dropping (ex. walkin')

These forms, both the reduced and unreduced, were noted to see how often the speaker used the reduced form compared to the unreduced form. Similarly, the occurrences of 'g-dropping' were counted based on the total number of /n/ or /ŋ/ in the appropriate position. These were transcribed as either 'ng' or 'n' (i.e. swimming or swimmin') for simplicity. Both the reduced and unreduced forms of these participials were also counted in order to determine the number of times the reduced or unreduced form appears based on the total possible number of occurrences.

Quotatives

These discourse features were counted in each sermon and categorized based on the specific ones used. I looked at whether they were used to introduce an actual quote representing spoken language (13) or a hypothetical quote based on internal dialogue or thoughts (14). This is not always an easy determination to make as Example 15 illustrates. Since it was not always clear to determine which type of quote each introduced, this distinction was not made.

(13) And- and she's **like**, "Well I know its silly, Pastor, but it is the face of Jesus."

(14) He's not gonna lay it all out here for you and **say**, ya know, "Here it all is."

(15) Before Henry can **say** "Hail Mary," Esperanza's leading pilgrimages..."

For the purposes of the analysis, these tokens were only categorized in terms of standard and non-standard and counted based on the total number of quotes in each sermon.

Standard quotatives included tokens of 'say' (14, 15) as well as other lexical items in the 'say' domain, including 'yell,' and 'sob' for example, as in 16:

(16) "Thomas just **sobbed**, "my lord and my god."

Nonstandard quotatives include the 'be + like' construction in (13) and well as when no quotative marker is used:

(17) "And when they saw that sign it made them aware that not only was he with them right now he had been with them all along the way. 'Didn't our hearts burn within us as he spoke to us on the way.'"

Discourse markers

As explained in the previous chapter, the discourse markers, 'I mean' and 'ya know' were the only ones that appeared to show any significance in the frequency of use

in either sermon; therefore, the analysis focuses on these two. These were counted and averaged based on total number of tokens per 1,000 words.

Conclusion

Once all of the linguistic features were counted and coded, they were then used to determine how the minister uses and alters his language in the two different sermons. The features each suggest differences in the sermons as will be outlined in the following chapters. Chapter 4 focuses on the morning sermon and the most common linguistic features found within it. Chapter 5 outlines the ways in which these features are utilized by the speaker in the evening sermon. These two chapters are organized based on features associated with the register, the structure, the level of formality and the composition of the audience. Chapter 6 discusses style shifts within each sermon showing that differences are not limited to just those across the two sermons but internal differences as well. Finally, Chapter 7, provides a synopsis of the two sermon and a comparison of them focusing on the ways in which the speaker utilizes language in various ways for differing effects in the two sermons.

Chapter 4: The Morning Sermon

The morning sermon seems to be what one would expect from a sermon in terms of register, structure and discourse features. It follows the register and structure of the genre; the minister is formal, prepared and recognizes the non-regulars in the audience, whose presence he focuses on throughout the sermon. In the first part, I will discuss the ways in which this sermon seems to be in line with Biber's analysis of the sermon register. I will then discuss the overall structure of the sermon using Basevorn's six-part outline, showing how this sermon conforms to this structure. I will then discuss some of the discourse features that are prevalent in this sermon, specifically those that indicate a level of formality on the part of the minister. Finally, I will show how the minister attempts to connect with the audience, specifically the non-regulars through his use of pronouns, the ways in which he talks about the church and how he utilizes the stories of "The Men on the Road to Emmaus" and "Henry Poole is Here."

The Sermon Register

Biber's analysis of register outlines the key components of the sermon, which include: *addressor, addressee, domain, shared time place, mode, production, factuality, purposes (including persuade, inform, entertain), revealing of self, level of discussion, and subject*. (1994: 45). The morning sermon has all of these features as Biber describes

them; some of them are clearly explained while others seem to require proof from the language itself. For example, the single addressor is the minister; this is clear from the recording as Stevens is the only one speaking. Similarly, the addressee is plural; this is known through the applause and laughter during the sermon. The feature of production, which is considered to be ‘planned’ for sermons can be defined, in part, in terms of the presence or absence of hesitation markers. The feature of purpose, as Biber outlines it, is in accordance with Augustine (1987); both argue that a sermon is highly informative, highly persuasive and moderately entertaining. These features will be explained in the following sections.

The Planned Sermon

Based on Biber’s (1994) analysis of the sermon register, the sermon is a planned event, as opposed to a spontaneous speech event such as a conversation. This notion of ‘planning’ and ‘preparedness’ can be seen in terms of the presence and frequency of hesitations in the sermon. Overall, the number of hesitations in the morning sermon is small, as one might expect since the sermon is traditionally seen as a register involving a planned discourse and a presentation similar to other formal speeches. Table 4 provides a snapshot of the total number of hesitations in the morning sermon divided into types.

Table 4: Number and Frequency of Hesitations in the Morning Sermon

	Fillers	Repetitions	False starts	Total
Total #	16	26	20	62
# Based on 1,000 words	3.4	5.5	4.2	13.2

Fillers. The overall number of fillers in the sermon is sixteen. Considering the fact that this represents over twenty-seven minutes of speech this number seems fairly insignificant. In fact, looking at the number of fillers per 1,000 words, the total is only 3.4 words, which suggests a high level of preparedness in the morning sermon. Breaking this down by the use of either ‘uh’ or ‘um,’ the minister uses ‘uh’ fifteen times and ‘um’ only once. According to Fox Tree and Clark, ‘um’ is rather consistently followed by a longer pause indicating a longer delay. This would suggest that the minister only needed the filler for a long delay once in the entire sermon. The example of ‘um’ comes in the middle of an utterance, in which the minister appears to be thinking about how to phrase something in the way that he wishes:

- (18) “And what might be the greatest **um** Christian novel of all time, Les Miserables...”

The use of ‘uh’ occurs sporadically throughout the sermon with no clear pattern concerning placement within the utterance. It is worth noting that four of the 15 tokens of ‘uh’ occur in the final section of the sermon which, as I argue in Chapter 6, seems to be a departure from the rest of the sermon as it is more conversational than the rest, and in fact, mimics many of the features found in the evening sermon. All of this suggests that, for the most part, the minister is fairly skilled at presenting himself as a fluid, and competent speaker. He is clearly capable of using very few fillers, and presumably recognizes that the morning service requires a formal register and a high level of preparedness and planning.

Repetitions. Since repetitions such as those discussed in the Methodology Chapter, can signal dysfluency, it is not wholly surprising that repetitions were also

relatively sparse in the morning sermon as it appears to have been thoroughly prepared, practiced and is less spontaneous than conversations might be. The total number of repetitions as markers of apparent hesitations was 26 in the morning sermon. Again, based on the calculation of total number of words per 1,000, the frequency is 5.5. This is slightly higher than the frequency of fillers, but still does not seem to be a significant number overall. This further supports the claim that the speaker recognizes the need for planning and preparing when giving a sermon and is capable of doing so with few indicators to the contrary.

False starts. In this sermon, the false starts often consist of the first two types discussed in the Methodology Chapter: those in which the speaker uses one unintended word or word form. (18) and (19) are examples from the morning sermon of these two types:

(18) “And uh **after** -after you’ve put you’re money in the plate...”

(19) “**They-** their hearts weren’t filled with joy.”

He is able to repair the utterance quite quickly, seemingly because he is aware of what he intended to say. This may be because he has notes in front of him or because he has practiced this sermon. In all instances in the morning service, it is clear that the first utterance, or the ‘error’ is connected to what he intended. This is true even in the places in which more than just a word is the focus of the repair as in the following example:

(20) “but **if we are forced to choose between a contra-** when there is a contradiction between god’s law and human law we will suffer the consequences of obeying the law of god.”

It is as though he has the idea in mind but begins the utterance in a way that grammatically does not work with what he had planned to say. He repairs the first

utterance by changing it from an ‘if’ clause, to a ‘when’ clause to connect with the main clause which states what actions will happen at a future event. In all, the total number of hesitations is quite few; there are only 62 total hesitation markers in the sermon, and only 13.2 tokens when based on the 1,000 word norm. Following Biber’s claim that a sermon is a planned speech event, the morning sermon follows this register feature quite clearly.

The Sermon Purpose

Both Augustine and Biber note that the sermon should be a balance of persuasion and information with some humorous or entertaining aspects. The morning sermon seems to meet all three purposes, and in the right balance. There are more persuasive and informative elements than humorous parts. It seems clear that the minister recognizes the need for all of these aspects in a sermon as they all appear in the morning sermon.

Persuasion. The morning sermon certainly has many examples of persuasive language throughout. Stevens is clearly trying to send a message to the audience members, both the regular church attendees and the non-regulars. In most of the sermon, the minister combines both informational and persuasive elements, for example in lines, 124-141, he discusses aspects of the Bible, “The Apostle Peter says...” before mentioning the next celebration in the church, “Six weeks from today we will celebrate Pentecost...” Later in this section, the minister then begins trying to convince the audience of how they should act and feel as a part of this church:

- (21) “When we sing, people **need to** sense the presence of god. When we receive communion, people **need to** know that god is here in the bread and the wine. When we preach, people **need to** believe that god is speaking through the preacher’s words, however imperfectly they may be formed. Our actions **have to** become signs of god’s presence and point the soul toward an encounter with him.”

Sections such as these are common throughout this sermon. There is one section that seems to be mostly persuasive. This type of persuasive language is typified by the number of modals of advice including ‘need to’ and ‘have to’ in this example. There is one subpart that appears to be made up of almost entirely persuasive arguments on the part of the minister. The section begins with comments about the Ten Commandments and quickly turns to an argument aimed at convincing the audience of how they should feel and act:

- (22) “we affirm a loyalty to the Ten Commandments that supersedes our loyalty to the state. When the law of man and the law of god are at odds, it is our **duty** to obey god rather than man.”

By claiming that it is a ‘duty’ he is trying to persuade the audience to agree with his opinion. This type of persuasive speaking continues from lines 190 to 231 and focuses on ways in which Christians should act based on what he states are the tenets of “Christian morality.”

Information. Although somewhat difficult to define, the informative aspects of the sermon register are present in the morning sermon. The minister provides information to the audience in terms of explaining the Biblical story of “The Men on the Road to Emmaus” in lines 12-18. Later in the sermon, he provides additional information about this story:

- (23) “You may not know that’s the setting for a wonderful hymn that we uh sing, uh ‘Abide with me fast falls the evening tide, the darkness deepens, lord with me abide...”

In both the summary of the Biblical story and in (23), the minister does not seem to be trying to convince or persuade the audience in any way. Rather, he is providing

information to them. This information often works with the persuasive elements, as explained above; however, the purpose does seem to be to inform as well as to persuade. These are certainly not the only examples of informative speech, but they serve to illustrate this purpose within the sermon.

Humor. There are just four places in this sermon in which the minister clearly uses humor as an attempt to entertain the audience, each of which is followed by laughter. All of these examples seem to be used to lighten the mood and keep the audience engaged in the sermon. The first involves a comment about Wikipedia, in which he uses sarcasm:

(24) "...let me just read from Wikipedia 'cause Wikipedia's always right."

He makes a comment a little later on in the sermon about Ireland that appears to be intended as a joke as well:

(25) "...as we know there were other lands and other peoples beyond the shores of Ireland. I don't think the Irish know that, but there's lots of other countries here."

Finally, there are two examples in the final section of the minister's speaking, which do not seem to be part of the sermon, but have been recorded as such:

(26) "Now we have five more minutes of the service, for those of you that are- are worried about it." (laughter)

(27) "So if you're here, and uh you're visiting, you don't need to give anything... But if god touches you, and you wanna give a million dollars, well who am I to tell you not to, but..." (laughter)

There are only a few examples of using humor to delight the audience, which seems to be in line with both Augustine's suggestions and Biber's analysis of 'moderately entertaining.'

Structure of the Sermon

The morning sermon seems to follow the traditional structure outlined by Basevorn, as it includes sections that could be considered to fulfill each of the parts of the sermon structure. The morning sermon begins with an introduction prior to the quotation of the scripture. This introduction, although it does not fit into Basevorn's schema, does tie into the theme of the sermon. In the introduction, Stevens begins by setting the stage of what many preachers will talk about on this Easter Sunday, and what they will not focus on, the latter being the theme of this sermon. I believe this connects to one of the overarching messages running throughout the sermon, that is, how this church is different from others. After the introduction, the minister provides a summary of the pertinent scripture passage rather than a direct quotation of it. The passage focuses on the story of "The Men on the Road to Emmaus." The summary may have been included here because the actual passage has been read in a previous part of the church service. It is also possible that a reading of the passage is not essential to the minister's purpose of the sermon and that a shorter, summarized version is appropriate. Either way, this follows Basevorn's outline, as this scripture passage is the key component of what he refers to as the theme.

Following this, there is what Basevorn calls the protheme, which includes an introduction of the theme and a prayer. The introduction of the theme extends from lines 19-70, and connects the passage from the Bible to the present day and the lives of the audience members. Also included, is a prayer, which addresses what he hopes and desires for the audience members in the church:

(28) "I want you to meet with Jesus today before you leave here... I want Jesus to reveal himself to you...I want you to- to feel refreshed on your way to the presence of Jesus, and I want you to leave knowing he's not angry with you and most definitely

he's not finished with you, he has never leav- left you."

This does not seem to fit the traditional notion of a prayer, but I believe the intentions are the same as it is an indirect request on behalf of the audience members, especially those who are visitors to the church.

The minister then moves to the next section of the sermon structure: the repetition of the theme with an explanation of its purpose. He does this in lines 76-79:

(29) "Many of us would like to experience the lord's presence in that way but how, ha-how do we become aware of the presence of the risen Christ? I believe we have to learn how to read the signs: signs that may be present in your everyday life."

Following this section, he then states how the theme will be divided into subparts, "What are the signs that lead us to Christ? There's four." Here he clearly states that there will be four subparts. Although this is a slight deviation from Basevorn's claim that there are typically three parts, the division into four parts does not seem to be arbitrary on the part of the minister but appears to fit the message he wants to communicate in the sermon. Despite this difference, the division of the subparts and the amplification of each is still quite clearly defined in the sermon as the minister introduces each one by stating which part, for example, "Here's the second thing" (line 142), then follows by expanding this subpart and explaining it in detail. There are clear guideposts along the way that make it easy to recognize the internal structure of the sermon and to see how it clearly promotes the sermon genre by repeating these structural features that have been in place for centuries.

Similar to the introduction, there is also a concluding section of the morning sermon. As with the division of the theme into subparts, the minister clearly signals that this is the conclusion of the sermon by beginning this section with, 'In these closing

moments.” Although research appears to be limited in terms of how the sermon structure has changed over the years, it is possible that the inclusions of a clear introduction and a conclusion, as a reflection of other genres of English, have become additional parts of the sermon.

Composition and Influence of the Audience

The audience as a plurality rather than a single individual leads to a tendency for the language to be directed at either the group as a whole or to parts of the group. The latter of these two seems to be the case in much of the morning sermon. This is apparent in the use of pronouns, the ways of talking about the church, and the story of “The Men on the Road to Emmaus.” All of these features seem to be used to make connections with the audience members, specifically those who are not members of the church.

Pronouns usage

The composition of the audience is revealed in the language of the sermon in many ways, most notably in the use of the second person pronouns: *you*, *your*, *we*, and *our*. There is a divide in the audience in terms of those who are regular attendees of the church and those who are either first time visitors or non-regulars. As mentioned previously, the fact that this is an Easter service, there are often people who attend church on this day who may not be there most other weeks. This is the case for this service, as the minister uses ‘you’ to divide the audience and specifically address the non-regular attendees.

‘You’ exclusive and distanced ‘he.’ As mentioned above, there are places in which it is clear that the audience is comprised of regulars and non-regulars. This is

further exemplified in the way that he speaks to the non-regulars specifically through direct address:

- (30) “In fact, **many of you** here today fit that description: you are a disappointed disciple, disillusioned; you once hoped that Jesus was alive and he lived among his followers, but you had experiences that dashed your hopes that disappointed you.”
- (31) “This morning I want to talk to you **those of you** who are like the men to Emmaus.”

It is clear that he is dividing the audience through the use of ‘many of you’ ‘those of you’ (as opposed to ‘all of you’ or simply ‘you’). He is clearly addressing only part of the audience through many parts of this sermon. The reason Stevens focuses on the non-regulars, I believe, is to connect with them and to show that he understands them and wants to help them in some way. This need to connect with them and not push them away is seen in the way he also uses the third person when discussing the ‘disillusioned believer.’

It is interesting that in some places he uses the second person ‘you’ to specifically address this group of audience members, while in other places he chooses to use a third person ‘he’ or ‘they’ when focusing on the same idea of being a non-believer. In fact, he begins with the third person then switches to second person ‘you.’ In the first section he begins with:

- (32) “...**people** who no longer attend church because they can’t believe...**they** can no longer believe...they don’t believe”

After the repeated reference to an unknown person, the minister then switches to say that ‘many of you...’ are like those people he just described. He continues addressing them:

- (33) “**you** once hoped...**you** had experiences...people were cruel to **you**.”

He reverts back to the distanced third person as he continues showing that he knows what is happening or has happened in the audience members' lives:

- (34) “many disappointed disciples have come to believe...perhaps **they** believe...the disappointed disciple decides...**he** meets some friends”

After this imagined scenario of the unnamed, generic ‘he’, the minister returns to using the second person ‘you’: “many of you...” and “I’m not shaming you...” I believe he does this strategically in order to not alienate this portion of the audience. It is clear that is speaking to them in his use of ‘you;’ however, these longer explanations of ‘someone else’ other than the members of the audience allows him to be specific about what he believes is happening in their lives but not be too direct as to make them feel that he is accusing them of something. This use of both the third and second person in this section of the sermon is a strategic way for the minister to connect with the non-regulars in the audience. It is clear throughout all of these examples that he is not speaking to the audience as a whole. He clearly shows that he is using both the distanced third person ‘he’ and the exclusive ‘you’ to indicate that he is addressing only part of the audience, namely the part comprised of the non-regulars. This is not to say that this pattern is continued throughout the sermon and that the minister never addresses the audience as a whole; he does this later in the sermon:

- (35) “And I won’t burden **you** with my own views, which may or may not agree with yours...”

- (36) “and I won’t tell **you** the plot (of the movie)”

Examples such as these indicate that minister is not specifying a certain portion of the audience with the use of ‘you’ but is addressing everyone.

Ways of talking about the church

Another interesting way in which the audience is clearly an influential factor in the language use of the minister is the presentation of the church's core beliefs in the morning service. In the sermon, the minister outlines the basic beliefs of this particular church in terms of current political issues and issues arising within the Christian faith as he sees it. This seems to suggest that the mixed audience of the morning service influences the way in which the minister speaks about his particular church in this setting.

Beliefs of this church. In the morning service, Stevens clearly outlines the beliefs of this particular church, which one can argue is for the benefit of the members of the audience who do not regularly attend church services. Had the audience been only regular attendees, this breakdown of the core beliefs of the church may not have been necessary. Moreover, he does not discuss the beliefs of the church in terms of what one might here in a proclamation of faith that is common in the Catholic Church. This is clearly a proclamation of what this church believes in terms of current political debates, which may be influential in encouraging the non-regulars to choose this church over other options or decide to begin attending church if their belief system is similar. This set of beliefs is outlined in the following lines:

- (37) “And that’s why in this congregation we will affirm, in such strong terms, the humanity of the unborn, the sacredness of marriage as an act between one man and one woman, the divine origin of the human family, and the responsibility of a society to care for those who cannot care for themselves. This is Christian morality.”

Although he does not use the hot button, political words, it is clear here that he is addressing specific controversial issues: abortion, same-sex marriage and evolution and claiming that these things are what constitute “Christian morality.” The first section

addresses the “humanity of the unborn” referencing abortion, and stating that ‘this congregation’ is morally against abortion. The second item espouses the ‘sacredness of marriage,’ which is only held sacred if it is ‘between one *man* and one *woman*.’ The minister is ruling out same-sex marriage as something which could be considered sacred as well as polygamist marriages such as those which have received press involving members of the Fundamentalist Latter Day Saints (FLDS) as it can only involve “*one* man and *one* woman.” The third point addresses the ‘divine origin’ of the human family; presumably this is a reference to the debate of evolution vs. creationism. By claiming that the ‘origin’ is divine, he appears to be arguing against evolution and sees it as being in conflict with the teachings of the Bible. It is also interesting that he does not frame these beliefs in terms of what this church is against; none of the statements are negative toward an opposite belief, but instead are affirmations containing the beliefs of the church. This outline of the church’s beliefs appears to be directed toward the non-regulars in the audience, although it could also be argued that this does not divide the audience into two groups but has the intention of binding them together assuming they all share these beliefs.

This church vs. those other churches. Similar to the discussion of what ‘this congregation’ believes, the minister also outlines, in a number of places, how this church is different from other churches. It could be argued that this message is for both parts of the morning service audience: both the regulars and non-regulars; however, I believe that this aspect of the morning sermon is directly influenced by the presence of non-regulars in the audience. The minister is attempting to demonstrate how this particular church is different from others in the US and, at the same time, showing how other churches have

gone against what he believes to be the core of Christian beliefs and the roots of the Christian church. Although it is unclear exactly what these ‘other churches’ have done, the minister makes a point to show that ‘this church’ is different, and presumably better than the others. This is clear in the following two passages:

- (38) “And we are not going to back down and go the route of a lot of our churches that have in our country- that say that the word of God is somehow out of style, that the miracles didn’t happen, that the Ten Commandments can be rewritten. **This church** will stand firm for the word of God at whatever cost.”
- (39) “And we are respectful to our- our law officers, to our judges, to the leaders of our country, but if we are forced to choose between a contra- when there is a contradiction between god’s law and human law we will suffer the consequences of obeying the law of god. We will do that in **this church**.”

In the first excerpt, there is a clear juxtaposition between what other churches have done compared to what ‘this church’ will do. In the second excerpt, there is not a clear distinction between ‘this church’ and others, but there is still a statement of how members of ‘this church’ will act. By making this statement, there is an implication that others may not also make this same decision. These examples together create an overarching message to the non-regulars, that this church is somehow different from others and will act in a morally just way and will value God’s law over human law. In the same vein, Stevens also makes an indirect claim about what may be lacking in other churches and how this particular church is different from others. Rather than making claims about ‘this church,’ he creates a separation between himself and his congregation from “a church like that:’

- (40) “I have absolutely no interest in going to a church like that. I know the unbelievers have no interest in a church like that.’

There is an implication in this excerpt that this church is different from others, presumably others that the non-regulars have attended in the past and been dissatisfied with. If ‘this church’ were like that, Stevens himself would not be there. This is one more example of how the presence of the non-regulars influences the content of the sermon and the ways in which the speaker creates a picture of what this church is like and how it is different from others.

The theme of ‘walking away’

The theme of walking away from Jerusalem as a metaphor for members of the audience walking away from the church is also present throughout the sermon. As example 31, illustrates above, Stevens compares the people in the audience who represent the ‘disillusioned/ disappointed disciple’ to the ‘Men to Emmaus.’ He uses this aspect of the Biblical story throughout this sermon as a central theme, which, I believe, is being specifically addressed to a certain part of the audience. Examples of this metaphor appear throughout the sermon:

- (41) “They’ve witnessed fundraisers, business meetings, maybe they’ve even gone to a bible study, but they’ve never encountered anything that remotely looks like it may have come here from another world, and so **they’ve walked away from Jerusalem**, walked away from the community of disciples”
- (42) “And so one Sunday morning when getting ready for church the disappointed disciple decides instead to go on a walk, and he meets some friends for lunch, and the next week he does the same, and the long Sunday walk turns into **a journey away from Jerusalem.**”
- (43) “I want you to know that however far you’re **walking away from Jerusalem today**, god has never let you go.”

In each of these examples he is making a connection between the non-regulars who have metaphorically walked away from the church, and the men in the story who are

physically walking away from Jerusalem. This theme of ‘walking away’ appears to be directed only at the non-regulars, since presumably the regulars have not walked away from the church. This seems to indicate that the presence of non-regulars in the audience has influenced the language choice of the minister in the way that he uses the story of “The Men on the Road to Emmaus” to connect to them throughout the sermon.

Quotative Markers and Formality in the Sermon

As discussed in the Literature Review Chapter, the use of vernacular, or non-standard language, is sometimes used in sermons in order to connect with the audience. The use of mainly standard quotative markers is one way in which the minister seems to be using features more associated with formal language use rather than the vernacular.

In the morning sermon there are only a few quotative tokens uttered as a whole: nine in the entire sermon. However, the majority of the ones used are standard forms of ‘say’ or similar words, including ‘promised,’ ‘tells’ and ‘sobbed.’ There are two examples of nonstandard quotatives in the morning sermon. The first does not include a marker at all:

- (44) “And when they saw that sign it made them aware that not only was he with them right now he had been with them all along the way. ‘Didn’t our hearts burn within us as he spoke to us on the way.’”

There is only one example of ‘be + like’ in the morning sermon, and interestingly it involves a repair:

- (45) “and he’s (Henry) **like- he swears** at them, ‘get off my yard, you people are nuts.’”

The minister first uses ‘he’s like’ but then he corrects himself and uses ‘swears’ instead, as if he recognizes that ‘like’ may not be appropriate in this setting. Perceptions of the

use of ‘be + like’ include notions such as less educated or intelligent and younger speakers (Dailey O’Cain, 2000). It has also been argued that it is associated with speech that is informal and colloquial (Singler, 2001, cited in Tagliamonte & D’Arcy, 2007). It is possible that the minister recognizes this, which is why he offers up another quotative in this particular instance and avoids using them altogether in the rest of the sermon.

Conclusion

This chapter has outlined many of the linguistic features found in the morning sermon, specifically those that correspond to certain aspects of the sermon register and genre. It appears as though this sermon is typical of the sermon register in terms of its features including the apparent level of preparedness in terms of planned production and the seemingly appropriate balance of purposes. Moreover, it complies with Basevorn’s (1987) analysis of the sermon structure as it includes all essential parts as well as an introduction and conclusion. The language in the sermon also reveals that the audience is composed of both regulars and non-regulars, and much of the sermon seems to be directed toward the non-members of the church. The minister seems to be using standard features rather than those associated with a nonstandard dialect. This could be attributed to the presence of non-regulars in the audience, but more than likely this signals the speaker’s recognition that the sermon is a formal speech event requiring standard language features. Overall, this sermon seems to clearly fit within what one expects of a Christian sermon in the United States.

Chapter 5: The Evening Sermon

As the previous chapter outlined, the morning sermon seems to contain the characteristics of a sermon, as defined in terms of register and structure. The evening sermon, however, does not as clearly fit within the parameters of the sermon as a register or in terms of structure. This chapter will outline the ways in which some of the features do not align with Biber's features of the sermon register nor does it follow the same structural outline described by Basevorn. Additionally, the minister seems to recognize differences in terms of audience composition and level of formality in this sermon, which are evident based on his linguistic choices. This chapter, like the previous one, will first focus on the ways in which this sermon follows the features of the sermon register and structure. It will then focus on specific linguistic features common in this sermon, some of which contrast with what is found in the morning sermon.

The Sermon Register

In general, the same basic features of the sermon register exist in the evening sermon. The features of *addressor*, *addressee*, *domain*, *shared time place*, *mode*, *factuality*, and *subject* (Biber, 1994) are all the same as in the morning sermon, although the composition of the plural addressee is different, as will be discussed in later sections.

However, the feature of production, in terms of how planned the speech is, and the apparent purposes are somewhat different from what is expected of a sermon.

The Unplanned Sermon

According to Biber, a sermon is a planned speech event. This is somewhat vague, but as explained in the previous chapter, it can be discussed in terms of the presence or absence of certain linguistic features, specifically, hesitation markers. The evening sermon contains a relatively high number of fillers, repetitions, and false starts all of which suggest that the minister has not planned as thoroughly for this sermon as compared to the morning sermon.

Table 5: Number and Frequency of Hesitations in the Evening Sermon

	Fillers	Repetitions	False starts	Total
Total #	53	47	18	118
# Based on 1,000 words	18.0	15.9	6.1	40.1

Fillers. Despite the somewhat short length and correspondingly small total word count in this sermon, ‘uh’ occurs a total of 39 times and ‘um’ 14 times. Combined, fillers are used 53 times in this sermon. Based on 1,000 words, this totals 18 words per 1,000. It is clear from the comparatively low number of fillers in the morning sermon that the minister is capable of giving a sermon without a lot of fillers. This high frequency in the evening sermon suggests a possible lack of preparedness in his speech possibly because he does not feel the need to prepare for the evening service in the same way as he does for the morning sermon.

Repetitions. In the evening sermon, there were 47 repetitions of words, partial words or multiple words together. The frequency of occurrence here is roughly 16 words

per 1,000. Not only is this a high frequency of repetitions, repetitions are frequent throughout the sermon with the exception of one part, which will be discussed further in the following chapter. Overall, the high frequency of repetitions in this sermon suggests a relatively low level of formality or perceived formality on the part of the speaker. It appears as though he is less concerned with sounding prepared and formal in the evening sermon compared with the morning sermon.

False starts. In the evening sermon, there are only eighteen false starts. This is not a significant number, but combined with the other hesitation markers, they contribute to the overall impression of a somewhat unprepared sermon. What is interesting about the false starts in this sermon is that they seem to involve an apparent change in direction. It does not appear that the minister is making a repair based on a clear idea of how he wishes to express a particular thought, but as though he is working through this as he speaks:

(45) “**that’s the ba- and just-** she really loved the lord, and a sweet lady.”

In this example, one can guess that he begins to say ‘that’s the bad thing...’ however he stops and begins a new utterance, “and just” which he also abandons before he finally decides on the final utterance “she really loved the lord...” These multiple, and not clearly related, set of utterances suggest that this is not a planned speech, but something that he is formulating as he is speaking. In similar examples, it is not always clear what the initial utterance was or how that connects with the repair:

(46) Ya know, **you get with a-** I know a bunch of you and I know you’re not very perfect. I know some of you’re pretty flawed actually (audience laughs). I- I do know that about you um (laughs). And uh you know **a long way-** we live with one another, and its like, “oh gosh.”

In this excerpt, there are two separate examples of repairs in which it is unclear what the original utterance is and how it is similar to the repaired utterance. These examples seem to suggest an apparent lack of preparedness on the part of the minister. The frequency and types of repairs alone may not clearly distinguish the difference in formality and preparedness in the two sermons; however, along with the filled pauses and the repetitions seem to suggest that there is a clear difference in the delivery of the two sermons.

Purposes of the sermon

The three purposes of the sermon, as Biber (1994) outlines, occur within the evening sermon; however, the balance of persuasion and information is not as even as one might expect from a sermon. Instead, this sermon seems to have less persuasive elements than informative ones. Additionally, the amount of humor used in this sermon is also slightly greater than one might expect.

Persuasion. In the evening sermon, there is not a lot of persuasion throughout the sermon. There are a couple of persuasive elements; one in particular comes in a place in which the minister seems to be mimicking the style he uses in the morning sermon. This style shift will be discussed in the next chapter; however, it is important to note that this section is also the most persuasive part of the sermon. Here, the minister seems to be working to convince the audience that they must be willing to work to find God rather than waiting for God to come to them. The use of modals to give direction or advice to the audience is sparse. One of the only examples of this is in Example 47, below. Here it is clear that he is convincing them to take action through the use of ‘have to.’ However,

more common is the indirect form of advice found in (48) in which the minister states that there is ‘a perception’ rather than stating directly that the audience must do something.

(47) “You- you **have to** have a discerning heart. You **have to** long.”

(48) “But there’s **that kind of perception that you’ve gotta** open up.”

These examples are some of the few tokens that can be considered persuasive. Overall, there seems to be a tone that is more informative in terms of educating the audience.

Information. The level of informative elements in this sermon seems to be much greater than what one might expect from a sermon. There are multiple references to the Bible as well as personal stories the minister shares with the audience. This is not uncommon or unsurprising for a sermon; however, the minister does not clearly connect these references and stories to any strongly persuasive language. Rather, it seems to be implied in the stories. The informative elements begin early; for example, the speaker reads a passage from the Bible, which lasts from lines 4-36. This is followed shortly by more Biblical references:

(49) “...its consistent with the parables. Jesus tells the story about the mustard seed that’s the smallest grain and puts it in the ground. He talks about the leaven that the lady puts in the seven loaves of bread. And he says that the kingdom of God is like that.”

In this example, the minister refers to two different parables. Again, he does not connect this to a persuasive statement but simply defers to something that Jesus says: “...the kingdom of God is like that.” This focus on information rather than balancing the informative and persuasive may be one of the ways in which the minister is attempting to

make this an ‘alternative’ style of worship; one in which there is less of a focus on ‘preaching’ and more on educating and enlightening the audience.

Humor. This difference in worship style seems to be supported by the somewhat higher level of humorous elements in this sermon than what would be expected. There are many examples of humorous elements throughout the sermon, some of which occur together in one section or focus on one particular topic. The first is when he is giving an example of someone seeing signs of God in everyday items:

- (50) “We had a lady in our church in Arizona had the face of Jesus on a tortilla. It was in National Enquirer (quiet laughter)... And- and she’s like, “Well I know its silly, Pastor, but it is the face of Jesus.” (audience laughter) ... I wrote a little song about it, “Let’s all go see that tortilla Jesus,” (audience laughter)”

He also uses humor when he mocks Bob Dylan by imitating his often hard to understand singing:

- (51) “Or to say it like him, “he revealed his power in an unknown hour when no one knew” (audience laughs).

In addition to these comments, the minister also makes some comments directed at the members in the audience whom he knows:

- (52) “...I know a bunch of you here and I know you’re not very perfect. I know some of you’re pretty flawed actually (audience laughter). I- I do know that about you um” (laughter)

- (53) “He walks on water, turns water into wine. You- you- well you’re a nice guy (audience laughter)

Similarly, he refers to some people, including himself as ‘weird.’ The intention seems to be to lighten the mood rather than to make audience members feel as though he is judging them:

- (54) “Has anyone seen that movie? Only three weirdest ones here of us”

Although the use of humor is a common part of a sermon, the minister does seem to use it a little more in the evening sermon, which may suggest more of a focus on the entertainment aspect of the sermon rather than the strongly persuasive focus that one may expect.

The Sermon Structure

Returning to Basevorn's outline of the sermon structure, the evening sermon does not contain all of the parts. It begins with a brief introduction prior to the quotation of the scripture. This introduction is rather short but does seem to serve as a way to introduce the biblical passage and indicate that this passage will serve as the theme of the sermon:

(55) "Wow, what a wonderful day this has been, what a wonderful weekend. I do have just a short thing to uh- uh to share- that I believe will bless you."

After this introduction, the minister reads the story of "The Men on the Road to Emmaus" from the Bible. This is the same Biblical passage that is used in the morning sermon, showing a similarity in content, although, as will be explained in a later section, the theme with which this story is used is not the same. This quotation of scripture follows Basevorn's outline; however, the protheme, which typically follows this section appears to be absent from this evening sermon. Rather than clearly introducing the theme to the audience and providing a prayer, the minister tells about a movie that he has seen which relates to one of the central concepts in the Biblical passage. He never explicitly states the theme, rather it is implied in the explanation of the movie:

(56) "and its- it begs the question- the movie ends, ya know, with- with like, 'Is Henry right or are the other people right?'"

Taken out of context, this does not indicate what the theme is or what he is referring to in

terms of who is right, and what they may be right about. One has to work a little harder to grasp the theme here, as it is not explicitly stated.

There does seem to be an explanation of the theme, although it does not fall into the larger section that Basevorn calls the ‘repetition of the theme with an explanation of the purpose.’ Since the theme has not been stated, it cannot be restated, but the minister does, in lines 66-68, explain the purpose of the sermon:

(57) “But le- lemme just uh tal- in light of that- how, through many infallible proofs, he shows himself to be yet alive here on this Easter Day. How- how- how is the lord makin’ himself alive in our lives?”

Again, it is not a straightforward statement of the purpose, but I believe the purpose, in terms of how the plot of the movie and the Biblical passage connect to the lives of the audience, is presented here. Also missing are the clear indicators of how the sermon will be divided into the subparts. There is no statement of this, as there is in the morning sermon, nor are there clear guideposts indicating where one subpart ends and the next begins. There do seem to be two parts to the sermon, but there is only one place in which this is made clear:

(58) “Here’s the second thing: Verse 17: Jesus evokes conversations that reveals their own hunger to themselves.”

Although he states explicitly that this is the “second thing” there is no indication of what the first thing is. Again, one can glean this information based on what was said prior to this statement, but it is not clearly divided. Also, the “second thing” is not really clear either. It is only through an explanation following these lines that the audience may be able to grasp the second subpart of the sermon. There does seem to be a conclusion that is marked by, “Speaking of that, I’m gonna stop...” which lets the audience know that the

sermon is coming to a close.

Overall, the evening sermon does not follow the rhetorical structure of outlined by Basevorn, although it does contain some of the components. The clear indications of divisions of the sermon are absent in the evening sermon, as are some of the essential parts: the protheme and the repetition of the theme.

Composition and Influence of Audience

The plurality of the addressee, or audience, is clear in this sermon through their laughter at the humorous parts mentioned above. The composition of the audience seems to be rather uniform, in that there are no indications of non-regulars in the audience. Although this is not explicitly stated, the language that the minister uses in terms of his choice of pronouns, the way he talks about the church, and the overall message of the sermon, as seen in the story of “The Men on the Road to Emmaus” all suggest that the audience is comprised of members of the congregation whether or not they always attend the morning and the evening sermon or choose one or the other.

‘You’ as inclusion

The use of the pronoun ‘you’ is used in very different ways than in the morning service. It is typically used in an inclusive way. In fact, in the evening sermon, there is only one example of ‘you’ being used in a divisive way, and it appears to only apply to one statement that the speaker makes:

- (59) “Um **many of you** were here this morning. But I look around, and I know many of you were not.”

This is the only time he makes reference to the audience in terms of ‘many of you.’

Notice that unlike the morning service, he does not state, “I’m not shaming you,” or “I’ve felt the same way,” as he does in the morning sermon, because this is not a matter of non-regulars compared to regulars. It seems as though all of the people in the evening service are at least semi-regulars and members of the church. Whether they choose to attend both services or just the evening one is not of great importance to Stevens. The division consists only of those who attended the morning service and those who did not.

All other examples of ‘you’ do not seem to exclude any members of the audience or single anyone out. The use of all-inclusive ‘you’ is clear in the following examples:

- (60) “He hid their recognition, and I wanted to just say to **you** tonight that it is in the nature of Christian spirituality for the lord to hide his presence in **your** life. I could get myself to learning the scripture and then teaching the things **you** in the scripture.”
- (61) “Don’t miss the moment of **your** visitation with the lord. Plunge in. Find out what god wants **you** to do. Play **your** part. Hear what god wants **you** to hear during this time.”

Here there is no distinction between some of ‘you’ and others of ‘you.’ It seems to suggest that all audience members are part of the church, and therefore, there is no need to specify that a particular message is for a certain group. In fact, as the next few sections of this chapter will show, the message seems to be consistent with the notion that all audience members are part of the church, leading the speaker to frame the discourse in order to connect with this particular audience and their spiritual needs.

Ways of talking about the church

There are very few examples of the speaker directly referring to the church, and no examples of him outlining the beliefs of this church. This may be because all audience

members are familiar with the church and its beliefs. The references to ‘this church’ or ‘this congregation’ are absent in the evening service. There is however, near the end of the sermon, a reference to ‘our church’ in which the minister connects with his audience in a way that expresses a familiarity with the members of the audience and a shared ownership of the church:

(62) “...God is doing something very powerful in **our church** right now are you noticing?”

This reference to ‘our church’ suggests that those in the audience are all a part of the church and represents a contrast to the ways in which the speaker makes reference to the church in the morning service. He also asks the audience if they have noticed this spiritual event that he claims is happening, making the assumption that since they are also a part of the church they may have noticed it as well. There is a sense of intimacy between the minister and the audience and a shared experience and ownership of the church in this sermon, suggesting a true familiarity with the audience members rather than any distance between them.

The Theme of Finding God

The minister chooses the same Biblical story of “The Men on the Road to Emmaus,” in the evening sermon; however, the theme he draws out of this story and focuses on here is not of ‘walking away’ but of recognizing God’s presence in one’s life. It is important to note, that Stevens uses this theme in the morning service in addition to the metaphor of ‘walking away’ but this is the only theme of the evening service. He begins with the story from the Bible, but he focuses on the fact that Jesus was with the

men as they walked and that he revealed himself to them. This is clear throughout the sermon in the references he makes:

- (63) “But le- lemme just uh tal- in light of that- how, through many infallible proofs, he shows himself to be yet alive here on this Easter Day. How- how- how is the lord makin’ himself alive in our lives?”
- (64) “Um this verse 16 said that the lord hidden- hid him- his presence from them. He hid their recognition, and I wanted to just say to you tonight that it is in the nature of Christian spirituality for the lord to hide his presence in your life.”
- (65) “Well I can tell you, looking back many times I know what these men to Emmaus- wha- what they experienced, because you can look back and say he was there back then. But did you recognize it when you were back then? No. I- I have gone through some very difficult things in life, and during that time, I felt like I was god-forsaken.”

The examples above show how the minister connects the message from the Biblical passage to the present and to the lives of the audience and himself. There is also a presupposition that the audience members already believe in God and are faithful, but may need a reminder that God is present in both good times and bad.

Quotative and Discourse Markers as Signs of Informality

The use of discourse markers and quotative markers reveal another somewhat unexpected aspect of this sermon: a level informality and casualness in the delivery. The use of the discourse markers, ‘ya know’ and ‘I mean’ seems to indicate a connection with the audience in terms of closeness, or at least an attempt to create a lowered sense of social distance between the speaker and the audience. Similarly, the use of the nonstandard quotative markers also reveal a level of informality in that the minister does not appear to be concerned with sounding formal and using standard language features in this sermon.

Discourse markers ‘ya know’ and ‘I mean’

The presence of these particular discourse markers in the evening sermon signal an attempt, whether conscious or not, to create a shared connection with the audience. In the morning sermon, ‘ya know’ and ‘I mean’ do not appear at all in the sermon.

However, in the evening sermon, there are 33 tokens of ‘ya know’ while ‘I mean’ is used five times. ‘Ya know’ is used throughout and with great frequency: 11.2 times per 1,000 words. The occurrences of these discourse markers are frequent throughout the sermon, and are not limited by specific topics. The minister uses them when discussing serious or light-hearted topics:

- (66) “**Ya know**, just doing these uh concentration camps and just amazing how routine they were and in a way how beautiful- beautiful fl- uh flowers and all that. And **ya know** there was- there was concerts and everything goin’ on...”
- (67) “I like “Hook”, **ya know**, uh that- uh here- here’s Peter Pan, and **ya know** he’s- uh he’s big now, and he’s back with all his friends. And- and- and they- they’re eating this big feast around the table and **ya know**, remember this scene? And- and they’re not eating anything, **ya know**.”

In these examples, we can see the contrast between the seriousness of concentration camps and the more light-hearted topic of the movie, “Hook.” ‘Ya know’ also occurs in sections of the sermon in which the minister is focusing on the key message of the sermon, not just in the stories he is telling:

- (68) “**Ya know**, you don’t- if you want to know the secrets of the universe and all the secrets about God, he’s not gonna lay it all out here for you and say, **ya know**, ‘Here it all is, **ya know**.’”
- (69) **I mean**, how we gonna compare **ya know** Alan Michaels to Matt Redman **ya know**, right? **I mean** you- Its like Matt Redman, **I mean**, he- he walks with God.

These examples reveal that the discourse markers of ‘ya know’ and ‘I mean’ are not limited to specific sections of the sermon or by topic. Rather, the speaker uses them throughout the sermon and with a relatively high frequency. These examples also illustrate how frequent these two discourse markers are in the sermon as each example has multiple tokens in them.

The high frequency in the use of ‘ya know’ and ‘I mean’ in this sermon could be attributed to the familiarity he has with the audience members. Presumably the audience in the evening service consists of only regular members of the church, not any outsiders, although this is only speculation as the researcher was not present that the time of the recordings. It is known that the morning service consists of both church members and non-regulars as the previous chapter indicates. Whether or not he is familiar with the audience members in the evening service, the use of ‘ya know’ and ‘I mean’ suggest that he is attempting to connect with and to create a closeness in terms of lowering social distance and putting the audience on a more equal footing with the speaker himself. The absence of these features in the morning sermon further serve to illuminate the function of these features, as it is clear that this is not a part of the way the minister speaks at all times and in all settings.

Although it appears that the minister is using the discourse markers to create a sense of camaraderie and minimize social distance between himself and the audience, it is also possible that this difference is not limited to the difference in the composition of the audience (i.e. presence or absence of non-regulars), but to the setting itself. The evening service is billed as a “different kind of worship” that seeks to create a different atmosphere from the more traditional church services, such as the Sunday morning

service. This suggests that the minister is trying to create a more relaxed atmosphere and, in part, does this by using linguistic features associated with informality and conversation in order to connect with the audience, whomever that may include.

Quotative markers

The evening sermon presents a similar picture in terms of the use of quotative markers. There are many examples of quotative tokens, which is typically associated with younger speakers between the ages of 17 and 29 (Tagliamonte & D'Arcy, 2007), but more importantly, many of them involve the 'be + like' construction. There are 28 quotative tokens in the evening sermon; fifteen of which are 'be + like' or simply 'like,' for example:

(70) "He **like**, 'Well uh- ah uh- there's something about it.'"

(71) "Well the movie ends with **like**, 'Is Henry right or are the other people right?'"

Others involve first and third person as well as the use of 'it's like' to describe an action rather than just a thought:

(72) "And it's **like**, 'pass this, pass that.'"

There are also many examples of the use of the standard 'say' as well as one example of both 'preached' and 'yells out;' however the use of the nonstandard quotative is surprisingly frequent especially when compared to the infrequency in the morning sermon. This difference suggests that, as Singler (Singler, 2001, cited in Tagliamonte & D'Arcy, 2007) claims, quotative 'be like' is seen by the minister as being less formal and appropriate for the evening sermon. This further supports the notion that there is a perception by the minister that the evening sermon is rather informal, and it is alright to

use more colloquial language in this sermon. This could be associated with the members of the audience and how he wishes to present himself to them through an informal, casual style of speaking in the evening service.

Conclusion

Overall, the evening sermon seems to conform to what is expected of a sermon in some ways, but is not entirely consistent with the register and genre features. There is certainly an impression of spontaneous speech rather than a well-planned and practiced sermon. Additionally, the minister does not follow the typical sermon structure, as many of the parts are not clearly stated and certain parts missing. Throughout the evening sermon, the minister does not focus on non-believers in anyway or on people who are not regular churchgoers. This is noticeably absent from this sermon, presumably because those members of the morning audience are not present at the evening service. Based on the way that the minister frames the sermon in terms of the singular theme of searching for and finding God in one's life, the minister is directing his sermon only to those people who are regular members of the church, and perhaps regular attendees of the evening service. Finally, there seems to be a lessened focus on formality in terms of the use of quotative markers and discourse markers, which contributes to an overall impression of familiarity with the audience and lowered social distance.

Chapter 6: Style Shifts within each Sermon

In this chapter I will discuss the ways in which the discourse reveals style shifts, not between the two sermons, but within each one. There are not only clear differences in the language used between the two sermons, there are also places within each sermon, in which the speaker alters his language in a way that mirrors the other sermon. For example, in the morning sermon, after the minister has essentially finished the sermon and is transitioning to the next part of the church service, his language becomes less formal and is marked by features found more prevalently in the evening service: repetitions as signals of hesitations and reduced forms. Similarly, in the evening service, there is one section, in the middle of the sermon, in which the minister's style switches to something more like that found in the morning sermon, marked by unreduced forms, an absence of hesitations and discourse markers.

The Morning Sermon

As has been outlined in the preceding chapters, the linguistic features associated with each sermon are less common or absent in the other sermon. However, there is one section in the morning sermon that is more informal and conversational, much like the

majority of the evening sermon. This section, which extends from lines 294 to 318, comprises the last part of the recording. It begins with the minister addressing the audience in terms of what will take place in the rest of the service, which is different than the other addresses to them throughout the rest of the sermon. He begins with, “Now we have five more minutes of the service” indicating that he seems to be moving from the sermon part of the service to another part, namely the collection and the final prayer. In this section, the minister uses reduced forms and contractions with a high frequency compared with the rest of the sermon. There are also many repetitions as repairs.

Reduced forms

Although reduced forms are found throughout both sermons and, overall, do not seem to be more prevalent in one or the other as a whole, there is an interesting switch in the morning sermon in which the minister uses only reduced forms when applicable, whereas, in other sections of the sermon, he uses both. In the entire sermon, the number of places in which a reduced form could occur is 99. However, the minister only uses reduced forms in 31 of those places, about 32% of the time. Yet, in this final section, which consists of 400 words total, there are twelve reductions. These twelve reductions make up a significant portion, approximately 38% of all the reductions used in the sermon. Many of the reduced forms include using ‘gonna’ rather than ‘going to,’ and ‘wanna’ rather than ‘want to.’ In the following excerpt from this section, it is clear how often reduced forms are used:

- (72) “I’ll tell you what we’re **gonna** do... We **gotta** keep the lights on... if god touches you, and you **wanna** give a million dollars, well who am I to tell you not to, but we’re **gonna** take up an offering”

The high frequency of reduced forms and the number of them used in this section compared to the rest of the sermon suggests a lower level of formality in the language style of the minister. This may be because this section is not necessarily a part of the sermon but appears to represent closing remarks on the church service and way to transition to the next part of the service. The minister does not seem to be as focused on creating a level of formality and distance from his audience here.

Hesitations

The number of repetitions as hesitation markers is also quite high in this section compared to the relatively low number in the sermon overall. The minister repeats a word or partial word seven times in this section; this does not seem like a significant number; however it is quite frequent within this section of 400 words when compared to the 26 total in over 4,000 words based on the entire sermon. Seven of the 26 occur in this section, with only 19 among the other 4,282 words. These repetitions suggest that the speaker is formulating his utterances as he speaks rather than having a clear plan or written script to follow, which is what is found throughout the evening sermon. Similar to the number of repetitions, there are also three filled pauses in this section, while there are only 13 in the rest of the sermon, contributing to an overall impression of a more informal and spontaneous discourse rather than the more formal, carefully-enunciated and planned out discourse that is found in the rest of this sermon. This style of discourse is consistent with what is prevalent throughout the evening sermon in which these features are also much more pronounced than in the bulk of the morning sermon.

The Evening Sermon

As I have outlined in the previous chapter, the linguistic features found in the evening sermon suggest a lower level of formality in speaking based on the apparent level of preparedness and fluidity in the speech. This is true for the majority of the sermon, but, as with the morning sermon, there is one section in which the minister's style shifts to a more formal way of speaking, which seems to more closely resemble the register of a sermon. This section occurs in the middle of the sermon, from lines 118 to 122, and at a point in which the minister is focusing on the central theme of the sermon: Christians must be willing to look for God rather than waiting for Him to find them. What is most noticeable in this section is not the features that are present, but those that are absent. This section includes mostly unreduced forms when possible and lacks typical hesitation markers that are abundant in the rest of the sermon.

(Un)Reduced Forms

In the evening sermon, the minister uses both reduced and unreduced forms fairly evenly throughout; however, about half of the unreduced forms occur in just two places in the sermon: seven while he is reading a passage from the Bible (lines 4-36) and nine in the formal section that is the focus here. There are only nine possible places in which a reduced form could occur, and in each of these he uses the unreduced form of the present participial ending, whereas, in the rest of the sermon, he seems to switch between the two variations, even within the same utterance. These unreduced forms, although common in the evening sermon, are more clearly associated with the morning sermon as the minister is less likely to use 'g-dropping.'

Hesitations

In this section, there are no examples of filled pauses, despite the fact that filled pauses are used everywhere else in the sermon. There are a total of 53 in this sermon but none in this section. Additionally, there are no examples of false starts, which are also quite common in this sermon, and only two repetitions as signals of hesitations. Again, since these features are so prevalent throughout the evening sermon, it is significant to note that they are, for the most part, absent in this section, signaling a shift in style within the sermon. These features set this section apart from the rest and suggest a style shift, possibly for dramatic purposes or to stress this particular point. It is also possible that the minister is unaware that he is shifting his style in this section, but as he is accustomed to preaching, he falls into it naturally as he gets excited about what he is saying.

Conclusion

The presence or absence of specific features in a segment of the sermons seems to indicate style shifting within each sermon. This is not completely surprising, as many studies have focused on this type of shift (Bell, 1984; Rickford & McNair-Knox, 1994; Coupland, 1980). What seems to be most interesting here is how the shifts within each sermon seem to match the features that are present in the other sermon. It is as if two styles are at work here: one being commonly used in the morning sermon and typified by features signaling fluidity, preparedness and clear enunciation; all features which may be associated with formal speech events. The second style is the one mainly used in the evening service and is characterized by features that point to lack of preparedness, formulation of thoughts while speaking and less of a focus on formal language use.

Chapter 7: Conclusion

In this chapter I will focus on some of the major differences in the two sermons as well as provide possible reasons for these differences. I will also comment on how this research contributes to the area of intra-speaker variation and will conclude with some final remarks about the limitations of this study.

Overall Differences in the two Sermons

The goal of this study was to identify in what ways the speaker varies his language and for what purpose these variations occur within the two sermons. Overall, there are some clear differences in the sermon in terms of differing levels of apparent planning and preparedness, the ways in which the sermons follow the rhetorical structure and aims within the genre, and the ways in which the audience and setting can affect the language choices made by the speaker.

The Influence of Audience in the two sermons

My original hypothesis was that the audience would play the most significant role in determining the language use in the two sermons. This may have been based on the audience design model (Bell, 1984) as well as similar studies that focus on audience or addressee as the motivating factor in variation (Coupland, 1980, 1988; Rickford &

McNair-Fox, 1994). The composition of the audience does seem to be a factor influencing the language choices by the speaker. Much of the discourse in the morning sermon is directed at the non-regulars in an apparent attempt to make them feel comfortable at the church through his focus on how their lives and paths are similar to those in the Biblical story of “The Men on the Road to Emmaus” and to encourage them to join the church by outlining what this particular church believes and how it is different from others. In the evening service, the minister frames the sermon around a different theme, one that does not focus on those who have left the church. Additionally, the minister uses the inclusive pronoun ‘our’ when referring to the church and seems to be connecting to an audience of regular church attendees. These are certainly not the only places in which the influence of the audience are evident; however, these particular features together seem to illustrate how one speaker can alter his or her language based on the differences in audience.

The Overarching Message in the Two Sermons. One of the most apparent ways in which the language differs in the two sermons comes in the framing of the story of “The Men on the Road to Emmaus,” and the movie, “Henry Poole Is Here.” The Biblical story and the movie are integral parts of both sermons, and one may assume that they would fulfill similar functions in terms of the message of the sermon in each. However, the ways in which these two aspects of the sermon function further support the claim that the speaker is altering the message of the sermons in order to address the specific audiences.

The Men on the Road to Emmaus. One striking difference in the morning and evening sermons is the way that the minister uses the story of “The Men on the Road to

Emmaus.” This story is the central Biblical theme in both sermons, which is interesting in itself. As the sermons were given on Easter Sunday, the minister had a choice of which aspects of the resurrection of Jesus to focus on. As he points out in the beginning of the morning service, there are other stories and other themes connected with this day in the Christian religion. For example, one could certainly focus on the women who went to the tomb and found it empty. One could focus on the disciples who stayed in Jerusalem, those whose belief in Jesus as the messiah were not shaken. One could also focus on the resurrection itself and the possible evidence of the body coming back to life. However, Stevens chooses the story of the men who left Jerusalem because they doubted the nature of Jesus as the son of God. The choice of this particular story about people who once believed but lost their faith is central to the message that the minister wants to present in this sermon. However, this is not a message that is necessarily delivered with the regular church attendees in mind. It is possible that this group also questions their beliefs and has doubts, but I believe if the audience consisted of the regular members of the church only, the message and possibly even the biblical story selected would have been different.

This same story is the focus in the evening sermon; however, the theme he draws out of this story here is not of ‘walking away’ but of recognizing God’s presence in one’s life. Rather than drawing the audience’s attention to the direction in which the men are moving in the story (i.e. away from Jerusalem), he focuses on the fact that Jesus was with the men as they walked and that he revealed himself to them. Throughout the sermon he reminds them of Jesus’ presence within the story and in their lives. He does not mention that the men had lost faith, as this was not the message he wanted to convey to this

audience. This seems to be because the audience members in the evening sermon were not those who had lost faith but possibly just taken God's presence for granted.

“Henry Poole Is Here.” These different themes are echoed in the way that the minister presents the story of the film, “Henry Poole Is Here.” Stevens tells the plot of this movie in both sermons; however, he uses it in slightly different ways. In both services, the story of Henry Poole is highlighted in the difference between Henry, the non-believer, and his neighbors who find the face of Jesus in a water spot on Henry's house. In the morning service, this mirrors the notion presented in the previous section about the non-believers who are present in the church and the regular church attendees. This story is used to connect the minister's focus on the non-believers and the reasons why they don't believe to a way that they can find God in their lives and return to the church. In the evening service, the story is also used to contrast Henry, the skeptic, with Esperanza the believer; however the focus is on how God may send signs of his presence (i.e. the water spot) that Christian believers must be open to and aware of. This theme is repeated when the minister tells a story about someone he knows who also ‘saw’ the face of Jesus in an everyday item, a tortilla, as well as in later references to another movie, “Hook.” Here the minister talks about a scene in which Peter Pan cannot see food at the table because he does not believe. This serves as another reminder to continue having faith and to look for signs of God's presence. These stories echo the theme of God's presence in one's life in the evening sermon, rather than the theme of the morning sermon of walking away.

Setting as an Influential Factor

Many of the differences in the sermon did not seem to be clearly audience driven. For example, the ways in which the two sermons were structured is quite different and seems to be purposeful, at least on some level, on the part of the minister.

Register Differences. For the most part, both sermons seem to fit within the parameters of the sermon register (Biber, 1994). The two sermons share the features of *addressor, addressee, domain, shared time place, mode, factuality, revealing of self, level of discussion, and subject*. (1994: 45). There is a difference in the sermons in the *production* aspect in terms of how well planned each sermon is. There is also a slight difference in the *purpose*, not in terms of whether or not each sermon seems to have each part (persuade, inform, entertain) but in the balance of each. The morning sermon could be considered prototypical of the register, while the minister takes some liberties in the evening sermon in terms of following the register.

Production. As the previous chapters outlined, the morning sermon does appear to be well planned and practiced. This is evidenced by the low frequency of hesitation markers in the sermon. Here, the minister's language comes across as if it is well prepared and practiced. He gives the sermon with a level of fluidity in his speaking that lacks many overt signs of hesitations in what he is saying. Conversely, the evening sermon contains a rather large number of hesitations. The presence of these features in the evening sermon suggests a perception on the part of the minister that the evening sermon does not need to be as practiced and polished as the morning sermon. The reason for this perception could be due to the difference in setting; the morning sermon is part of the typical church service and could be seen as more formal in nature. The difference in

the audience, or in the way that the minister wishes to connect with his audience, could also be a factor contributing in the frequency of these features. The apparent lack of preparedness and fluidity in his speech in the evening service could be seen as a gesture of lessening the social distance between the audience and the speaker by using linguistic features typically found in conversations; this could indicate that the minister is attempting to create a conversational, and therefore, less formal, speech event in the evening sermon.

Purposes. When focusing on the three purposes of the sermon as outlined by both Biber (1994) and Augustine (1987), each sermon contains all three. However, as with the *production*, the morning sermon seems to meet expectations in terms of a greater, and somewhat evenly balanced amount of information and persuasion throughout. Typically, these two aspects work together in the sermon, as the first provides background and support for the second. The use of humor in the sermon is present but kept to a minimum; this is clearly not the most significant purpose in this sermon nor does it seem to be for the register as a whole. The evening sermon appears to have a lesser focus on persuasion, with very few clearly persuasive elements throughout. Instead, the minister seems to be focusing on providing information mainly through Biblical stories and references. These are not always clearly connected with elements of persuasion, and often when they are they are somewhat indirect. There are also more humorous aspects in this sermon, which creates a more relaxed atmosphere. This seems to one way in which the minister is creating this ‘alternative’ worship service that the evening service is billed as.

Structural Differences. The difference in the structures of the sermon suggests a sense of necessity on the part of the minister to follow the traditional structure in the

morning sermon. This does not seem to be the case for the evening sermon, as it appears to be missing many of the sections of the sermon structure. This is not to say that the lack of these typical features of the sermon being absent suggests that the evening sermon cannot be categorized as a sermon. Rather, I am arguing that the minister recognizes and clearly follows the sermon genre in the morning service but appears to feel free to deviate from these norms in the evening sermon, suggesting a perceptual difference in the purpose and form of each sermon.

Differences in formality and created social distance. Similarly, the use of discourse markers and quotatives were strikingly different in the two sermons. These differences, or more specifically, the lack of these linguistic features in the morning sermon coupled with the clearly outlined traditional sermon structure indicates that the minister is aware of the ways in which to structure and deliver a sermon, presumably based on what he understands about the genre itself. There seems to be a perception in the morning sermon that this particular register is not marked by a lot of casual discourse markers and vernacular dialect features such as nonstandard quotatives, both of which are characteristic of a conversational register rather than a sermon. The fact that he can do these things so well in the morning sermon reveals a level of understanding of the register and the genre, but the fact that he does not follow these conventions in the evening sermon suggests that he does not feel that it is necessary. It appears as though he views these two sermons in very different ways, which is reflected in the language. The reason for this difference in perception is not completely clear. It is possible that the speaker is making an effort to make the evening sermon less characteristic of a typical sermon because he wants to create a different atmosphere in the evening church service. It could

be that he believes this departure from the traditional sermon is a way to connect to the younger, or less traditional audiences that Wuthnow (2007) and Cook (2009) claim are the changing face of Christianity. It is also possible that he just does not feel as compelled to follow the conventions because it is not part of the traditional church service; that is, he feels freer to just speak as he would with friends as an equal rather than as an authority.

Intra-speaker Variation and this Study

As mentioned in the second chapter, the area of intra-speaker variation has typically focused on the ways in which speakers shift dialect features depending on their interlocutors, or conversational partners. This study focuses on ways in which a speaker alters his/her language in a monologue, more specifically in a sermon. The speaker in this study alters his language in many different ways beyond just dialectal features. The major style and discourse shifts have been outlined in this section. Shifts in the discourse as a whole and in the framing of stories seem to be new aspects of variation. Additionally, the speaker in this research seems to be influenced by the setting just as much as the audience.

Although this was not a goal of the study, the differences in the two sermons, especially the ways in which the evening sermon does not seem to fit within the register entirely, suggests that there may be prototypical examples within a register as well as those that still can be categorized within the register but not conform entirely. The evening sermon may also be an example of how the register is evolving, especially in light of the emphasis within Christianity to appeal to wider audiences and better connect

with the audience; however, this is too broad of a claim to make based on this case study alone.

Limitations and Suggestions for Future Research

One of the major limitations of this study is that it is only a case study; I do not feel justified in making any serious claims about variation in terms of specific linguistic features nor about the trajectory of the sermon register. There seem to be some patterns in the language use of the minister within each sermon that could be used to test variation in other circumstances or possibly in other registers. I think that the notion of the register as a well-defined type of language may need further work since the evening sermon does not seem to match the variables of the sermon register; yet I still believe it should be considered a sermon. Additionally, the classification of audience as ‘plural’ may not be specific enough since plural does not account for the differences in composition that seem to be influential in the variation between these two sermons. Finally, I believe that the discourse features of intra-speaker variation have not been explored enough and that this study reveals the ways in which these features highlight significant differences in language use.

References

- Al-Khatib, M.A. (2001). "Audience design revisited in a diglossic speech community: A case study of three TV programs addressed to three different audiences." *Multilingua*, 20, (4), 393–414.
- Armstrong, W. H. (2006). *Thinking through the children's sermon*. Cleveland, Ohio: Pilgrim Press.
- Augustine (1987). "On Christian doctrine." In Richard Lischer (Ed), *Theories of Preaching: Selected Readings in the Homiletical Tradition*. (pp. 209-218). Durham, North Carolina: The Labyrinth Press.
- Basevorn R, (1987). "The form of preaching." In Richard Lischer (Ed), *Theories of Preaching: Selected Readings in the Homiletical Tradition*. (pp. 219-223). Durham, North Carolina: The Labyrinth Press.
- Bell, A. (1984). "Language style as audience design." *Language in Society*, 13, p.145-204.
- Biber, D. (1994). "An Analytical framework for register studies." In Douglas Biber and Edward Finegan (Eds), *Sociolinguistic Perspectives on Register*. (p.31-56). New York: Oxford University Press.
- Cameron, D., et al. (2006). "Power/knowledge: The Politics of social science." In A. Jaworski & N. Coupland (Eds.), *Discourse Reader* (2nd ed.) (pp. 132-145). London: Routledge.
- Christ Church Nashville (2009). Retrieved September 12, 2009. "Sunday PM." www.christchurchnashville.org/sundaypm.html

- Clarige, C. & Wilson, A. (2000). "Style evolution in the English sermon." *Sounds, words, texts and change: Selected papers from 11 ICEHL*, 25-43.
- Cook, S. (2009). "Preaching as a guest across generations." *Liturgy*, 24 (3), 29-36.
- Coupland, N. (1988). *Dialect in Use: Sociolinguistic Variation in Cardiff English*. Cardiff: University of Wales
- . Publishing (1980). "Style-shifting in a Cardiff work setting." *Language in Society*, 9, 1-12.
- Dailey-O'Cain, J. (2000). "The sociolinguistic distribution of and attitudes toward focuser *like* and quotative *like*." *Journal of Sociolinguistics*, 4 (1), 60-80.
- Ferrara, K. & Bell, B. (1995). "Sociolinguistic variation and discourse function of constructed dialogue introducers: the case of *be + like*." *American Speech*, 70, 265-290.
- Ferguson, C. (1994). "Dialect, register, and genre: Working assumptions about conventionalization." In Douglas Biber and Edward Finegan (Eds), *Sociolinguistic Perspectives on Register*. (p.15-30). New York: Oxford University Press.
- Fox Tree, J.E. & Clark, H.H. (2002). "Using 'uh' and 'um' in spontaneous speaking." *Cognition*, 84, 73-111.
- Fox Tree, J.E. & Schrock, J.C. (2002). "Basic meanings of 'you know' and 'I mean.'" *Journal of Pragmatics*, 34, 727-747.
- Georgakopoulou, A. (1996). "The audience shaping of text-strategies in spoken discourse: Adults vs children addressees and the case of modern Greek." *Journal of Pragmatics*, 25 (5), 649-674.

- Giles, H. (1973). "Accent mobility: A model and some data." *Anthropological Linguistics*, 15, 87-105.
- Hymes, D. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Hamlet, J.D. (1994). "Religious discourse as cultural narrative." *The Western Journal of Black Studies*, 18 (1), 11-17.
- Jamieson-Hall, K. M. (1970). "Generic constraints and the rhetorical situation." *Philosophy and Rhetoric*, 6 (3), 162-170.
- Kelly, B. W. (2005). "The effectiveness of expository, narrative, and topical preaching in a new church setting." Asbury Theological Seminary, 170 pages.
- Kemper, S. (1994), "Elderspeak: Speech accommodations to older adults." *Aging and Cognition*, 1(1), 17-28.
- Kemper, S, et al. (1998). "Using elderspeak with older adults." *Discourse Processes*, 25 (1), 55-73.
- Kouega, J.P. (2008). "Language, Religion and Cosmopolitanism: Language Use in the Catholic Church in Yaounde, Cameroon. *International Journal of Multilingualis*, 5 (2) p.140-153.
- Lee, J. (2003). "A critical examination of the evangelistic exposition of Stephen F. Olford." New Orleans Baptist Theological Seminary, 322 pages.
- Maclay, H. & Osgood, C.E. (1959). "Hesitation phenomena in spontaneous English speech." *Word*, 15, 19-44.
- McGuire, J. T. (1980). "A Scale on Preaching Style: Hortatory vs. Interactive Preaching." *Review of Religious Research*, 22 (1) p 60-65.

- Pitts, W. (1989). "West African Poetics in the Black Preaching Style." *American Speech*, 64 (2) 137-149.
- Redmon, A. H. (2004). "Reaching toward a full lexical description of the Southern Baptist sermon sublanguage." *Dissertation Abstracts International*, 64.
- Rickford, J.R. & McNair-Knox, F. (1994). "Addressee- and topic-influenced style-shift: A quantitative sociolinguistic study." In Douglas Biber and Edward Finegan (Eds), *Sociolinguistic Perspectives on Register*. (pp.235-276). New York: Oxford University Press.
- Rühlemann, C. (2006). "Coming to terms with conversational grammar: 'Dislocation' and 'dysfluency.'" *International Journal of Corpus Linguistics*, 11 (4), 385-409.
- Schiffrin, D. (1987). *Discourse Markers*. New York: Cambridge University Press.
- . (1994). *Approaches to Discourse*. Cambridge: Blackwell Publishing.
- Schlittler, M.T. (2000). "Preaching as soul care with emphasis on the effects of style." Asbury Theological Seminary, 153 pages.
- Shilling-Estes, N. (2002) "Investigating Stylistic Variation." *The Handbook of Language Variation and Change*, Chambers, J. K., Trudgill, Peter, Schilling- Estes, Natalie (Eds), Malden, MA: Blackwell, 375-401.
- Stubbe, M. & Holmes, J. (1995). "You know, eh, and other 'exasperating expressions': an analysis of social and stylistic variation in the use of pragmatic devices in a sample of New Zealand English. *Language and Communication*, 15 (1), 63-88.
- Tagliamonte, S. & D'Arcy, A. (2007). "Frequency and variation in the community grammar: Tracking a new change through the generations." *Language, Variation and Change*, 19, 199-217.

- Wharry, C. (2003). "Amen and Hallelujah preaching: Discourse functions in African American sermons." *Language in Society*, 32, 203–225.
- . (1996). *I'm gonna preach it, amen: Discourse functions of formulaic expressions in African American sermons*. Oklahoma State University, 232 pages.
- Wolfram, W. & Shilling-Estes, N. (2006). *American English*. (2nd Ed). Oxford: Blackwell Publishing.
- Wuthnow, R. (2007). *After the Baby-Boomers: How Twenty- and Thirty-Somethings are Shaping the Future of American Religion*. Princeton: Princeton University Press.

Appendix A: Morning Sermon

How do you know that the lord is risen? Every Sunday- every Easter Sunday, we present a drama about the women coming to the tomb. Preachers all over the world today, in hundreds of languages, will talk to their congregations about how Jesus is risen, and they'll move the crowds by telling about that wonderful moment, that electrifying moment, when the angel says to the women, "why seek ye the living among the dead, he is not here, he has risen just as he said." There's gonna be fewer sermons about the strug- about the disciples who struggled with the resurrection St. Thomas the Doubter, James the lord's brother, the men on the road to Emmaus, the people who didn't go to the tomb, the people who saw no angels, they- their hearts weren't filled with joy. Quite to the contrary, these people who are the heroes of our faith now doubted and withdrew from those who first believed.

The Gospel of Luke tells us that the men on the road to Emmaus were sad, they walked with their heads downward, they talked about the crucifixion, their dashed hopes as they walked away from Jerusalem. And that's important to notice, these men were walking away from Jerusalem, walking away from the community of believers. They weren't walking away because they didn't love the people or the community; they were walking away because they thought they no longer believed what the community believed.

Our city and nation are filled with people who no longer attend church because they can't believe anymore that Christ is alive. They can no longer believe that the bible is god's written word or that people can be filled and transformed by the holy spirit.

These people don't believe because they've not yet seen, after decades of church attendance in many cases, they've never witnessed the presence of god or saintly lives. They've witnessed fundraisers, business meetings, maybe they've even gone to
25 a bible study, but they've never encountered anything that remotely looks like it may have come here from a- another world, and so they've walked away from Jerusalem, walked away from the community of disciples. In fact, many of you here today fit that description: you are a disappointed disciple, disillusioned; you once hoped that Jesus was alive and lived among his followers, but you had experiences that dashed
30 your hopes and disappointed you. Maybe the people of the church were cruel to you. Perhaps preachers gave good sermons on Sunday, and the when Monday came, they lived like everybody else or worse than anybody else. Lots of stories like that in our times. Many disappointed disciples have come to believe that church people are well intentioned but unfortunately comforting themselves with ancient myths, and perhaps
35 they believe that even the believers realize these myths are not to be taken too seriously. And so one Sunday morning when getting ready for church the disappointed disciple decides instead to go on a walk, and he meets some friends for lunch, and the next week he does the same, and the lo- long Sunday walk turns into a journey away from Jerusalem. Many of you haven't been to church in a long time.
40 I'm not shaming you, I've felt like doing that too sometimes, but the comforting thing about the story of the men on the road to Emmaus is that Jesus was with them as they walked away from Jerusalem. He didn't write them off; he didn't say you disbelieve in me, I disbelieve in you, I'm finished with you. No this is the man who wrote the- who told the story about the good shepherd with the 99 sheep, left the ninety nine

45 sheep to look for the one sheep who was lost, and who is more lost than a
disillusioned believer's?

It's entirely consistent with the lord's character that he goes to join the men on
their journey away from Jerusalem. And so as the lord walks with the men on the way
to Emmaus, walking further and further with each step away from Jerusalem, it
50 becomes night time and as they travel the lord is talking about the scriptures, talking
about what the scriptures say about suffering and death. And as he does the disciples
warm to his teaching; however, they didn't recognize that this good teacher was the
lord himself. And as they turned to go into the village to spend the night the lord
continues to walk. And so they plead with him to stay with them, and the lord
55 consents and goes into the village. You may not know that's the setting for a
wonderful hymn that we uh sing, uh "Abide with me fast falls the evening tide the
darkness deepens, lord with me abide *when other helpers fail and comforts flee, help
of the helpless lord abide with me*" (*sings this part*) so they said just stay with us lord
so the lord consents. When they arrive at dinner, the lord breaks bread. And when he
60 did they knew- nobody breaks bread like Jesus breaks bread- and when they realized
their new friend was the lord, they left immediately and returned to Jerusalem back to
the company of believers.

This morning I want to talk to you- those of you who are like the men to
Emmaus. You are disillusioned. You may be fed up with the church, but you still
65 have a tender heart for the lord himself. And I want you to meet with Jesus today
before you leave here. More importantly, I want Jesus to reveal himself to you. I want
you to- to feel refreshed on your way by the presence of Jesus, and I want you to

leave knowing he's not angry with you and most definitely he's not finished with you
 he has never leav- left you. He's never let you go. He's walking with you in your
 70 disappointment and sadness, but he does want you to see him. The issue of course is
 how to move from this present state of doubt and disillusionment to a new place of
 faith and confidence in the lord, awareness of him. The men on the road to Emmaus
 had a sign, and as Jesus broke the bread, their eyes were opened. And when they saw
 that sign it made them aware that not only was he with them right now he had been
 75 with them all along the way. *(As if the men are speaking)* "Didn't our hearts burn
 within us as he spoke to us on the way." Many of us would like to experience the
 lord's presence in that way but how, ha- how do we become aware of the presence of
 the risen Christ? I believe we have to learn how to read the signs: signs that may be
 present in your everyday life.

80 Uh a couple of weeks ago Bob and Gina Rickford invited Mary and I to their
 home to watch a movie with them called "Henry Poole Was (sic) Here." Bob wanted
 to know what I thought of the movie because it had moved him. And so I won't tell
 you the plot, but let me just read from Wikipedia 'cause Wikipedia's always right:
 (audience laughter) "Henry Poole, played by Luke Wilson, has a comfortable life.

85 Just when it seems the future couldn't be brighter a visit to the doctor's office casts a
 dark cloud over his sunny outlook. Shattered, Henry wants nothing more than to
 vanish into his surroundings. What better way to do this than to purchase a cookie
 cutter house in a working class suburb and spend his final days in peaceful solitude
 awaiting the inevitable. Unfortunately for Henry his new neighbors aren't about to let
 90 the handsome neighborhood newcomer spend his days sulking. The first to come- to

stop- to welcome Henry into his new home is Esperanza. She comes knocking on the door with a fresh plate of homemade tamales and a laundry list of questions. And later after taking notice of a sad-eyed divorcee, Dawn, and her six-year-old daughter, Millie, who hasn't spoken a word since her father left, Henry finds his self-imposed
 95 exile shattered. Esperanza notices a stain on his stucco wall that seems to possess miraculous powers. Before Henry can say "Hail Mary," Esperanza's leading pilgrimages to the holy site in his backyard. She invites Father Salazar to give his blessing to the sacrosanct blemish, and as skeptical as Henry is about the healing powers of the curious apparition, his growing friendship with young Millie not only
 100 brings him closer to dawn but also proves to him there's no escaping the power of hope."

Well the movie does an excellent job depicting uh people's hunger for god. In this case, Henry's neighbors come to believe that the sign is the face of Christ. They touch it and weep, and in the middle of the night, he comes out, people praying to his
 105 wall, and he's like- he swears at them, "get off my yard, you people are nuts." He can't he- he- he just can't figure it all out. The night I saw the movie, I thought about how important it is that we not become so cynical and jaded that we miss any sign that might lead us to god and change our lives.

What are the signs that lead us to Christ? There's four. One: signs of god's
 110 presence. Does god ever sen- send signs like the one in Henry's backyard? According to the bible, yes he absolutely does. The New Testament tells us after the resurrection Jesus, through many infallible proofs, showed himself to be yet alive. Countless sermons to the contrary, Christians have always uh had a faith that relies upon

miracles, signs, and wonders. Sometimes we overdo it. We get uh all worked up
115 about people falling down or blood appearing on pictures or something. We can
become idolatrous and gullible. Because we want to believe so much, we end up
losing all common sense. Nonetheless, to remove the supernatural from the New
Testament, and even from Christian history, is to reduce our faith to a moral
philosophy or to a social phenomenon. The Christian faith is supposed to offer the
120 presence of a risen Christ who reveals himself through his written word, in the
celebration of holy communion, the end dwelling of the holy spirit, gifts of healing,
prophecy, visions, supernatural guidance, miracle provisions, and all tho- those sorts
of things. So I'll point out in just a moment the written word is the standard against
which all other supernatural signs are judged. The Apostle Peter says that the written
125 word was a more sure word of prophecy even than the experience of Jesus being
transfigured on the holy mountain. That's what the Apostle Peter says, but the lord
promised to demonstrate his presence and to confirm his word with signs following.
Without the confirmation of the supernatural, believers and unbelievers alike have a
right to question whether god is really present. Six weeks from today we will
130 celebrate Pentecost, and in the weeks leading up to Pentecost, we're going to study
together how to open our lives and the life of this church to the grace, power, and the
presence of the Holy Spirit. So important to experience the Holy Spirit. What does it
matter if the church is well managed, full of people, we're bringing in the offerings if
folks walked in here addicted and walked out the same way? Walk in here sad and
135 leave the same way? Come here hungry for god and leave without meeting him? I
have absolutely no interest in going to a church like that. I know the unbelievers have

no interest in a church like that. When we sing, people need to sense the presence of god. When we receive communion, people need to know that god is here in the bread and the wine. When we preach, people need to believe that god is speaking through
 140 the preacher's words, however imperfectly they may be formed. Our actions have to become signs of god's presence and point the soul toward an encounter with him.

Here's the second thing: signs of god's love. People can walk through great suffering if they know that god loves them. And most of the time we experience god's love through the loving care of god's people. St. Thomas The Doubter said that he
 145 wouldn't believe in the resurrection until he had thrust his fingers into the- nail prints into the lord's hands and thrust his hand into the lord's side. And when the lord finally appeared to Thomas, the meeting was filled with such extraordinary tenderness. The lord offered his hands and side for Thomas to touch. Thomas just sobbed, "my lord and my god." And with those words he became the first person ever
 150 in history to call Jesus "god." We're rarely won to the lord because some yells at us about our sin. We're rarely convinced by clever theological arguments. What wins us to the lord is nearly always a demonstration of god's love through a people who have been transformed by god's love. And what might be the greatest um Christian novel of all time, *Les Miserables*, Jean Valjean walks through the French Civil War and
 155 through all the poverty and suffering of the people touching lives with grace and joy that pours through him. And as he does, Inspector Javert keeps trying to expose Jean Valjean's criminal record and undermine his work. The story is deeply moving and whatever format you hear it, whether it's a novel or a movie or a musical, it tells the truth about god and how he reveals his love. He does it through his people. All human

160 beings are capable of showing love to one another and doing good things, not just
 Christians. But there are times when believers go far beyond mere human kindness,
 and that others can only believe that the grace of god must be pouring through them. I
 knew a couple once whose son-in-law broke up the family with a homosexual
 relationship. The son-in-law's actions brought unbelievable emotional pain and
 165 economic distress to that family. It was a hellish situation for everyone for a long
 time, but when the son-in-law contac- contacted (sic) AIDS and had nowhere to go,
 his estranged father and mother-in law took him into their home and cared for his
 needs until he died. When I asked that father-in-law what had moved him to such
 forgiveness and grace, he looked at me and said words I will never forget, "Dan, in
 170 the end we have to decide whether we're ever going to become Christians." Actions
 like these are signs of grace in a broken world and one of the ways that Jesus reveals
 himself, through many infa- infallible proofs, to be yet alive.

Here's the third sign: signs of god's law. This is one of the most powerful
 signs that god is present in the world. There are ten statements that anyone can
 175 memorize in a few minutes that reveal god's instructions about life and morality.
 They can be difficult to obey sometimes, but they are very easy to learn. We call them
 the Ten Commandments, and all believers know them. To not know them is to
 demonstrate that we- we don't regard god's law as very important. So if you haven't
 memorized the Ten Commandments by heart, memorize them today. They're not
 180 only the basis of biblical morality, but they're the basis of western secular law.
 Human society always grows out of a religion. No secular culture is capable of
 sustaining itself. Our president's words in Turkey this past week, and I mean no

disrespect to our president when I say this, but his words were unfortunate and false.
Our- our nation did grow from Judeo-Christian roots. It is a matter of historical
185 record. Even the most secular historian has to account for our national documents and
presidential speeches and monuments and mottos that continually quote the words of
Holy Scriptures. (audience applause)

One- one of the signs of god's presence among us is our willingness to
confront and resist a secular culture that mocks the words of god, and thus we affirm
190 a loyalty to the Ten Commandments that supersedes our loyalty to the state. When the
law of man and the law of god are at odds, it is our duty to obey god rather than man.
We do it cautiously, we do it honorably, but we do it. And that's why in this
congregation we will affirm, in such strong terms, the humanity of the unborn, the
sacredness of marriage as an act between one man and one woman, the divine origin
195 of the human family, and the responsibility of a society to care for those who cannot
care for themselves. (audience applause) This is Christian morality. The word of god-
the word of god calls us by times to resist both the right and the left when either side
of the political aisle resists the word of god. And we resist each side with equal
passion if either violates god's law. The word of god calls us to live as much as lies
200 within us in peace with all people and so we don't look for a fight, we don't seek to
humiliate or to dishonor any person. On the contrary, we affirm that all people are
made in god's image and god's likeness, and we are called to respect and serve all.
But we will stand firm for the wo- word of god. We will care for those who oppose
us. We turn the other cheek. We feed our enemies. We do good to those who treat us
205 dishonorably, and sometimes we must obey unjust laws. Our nation and some parts of

our country are passing laws that are absolutely incompatible with Christian values and Christian morality. It is the duty to resist such laws and to even disobey them if we are forced to. We are a law-abiding people. And we are patriots. And we care for our country. And we are respectful to our law officers, 210 to our judges, to our the leaders of our country, but if we are forced to choose between a contradiction between god's law and human law we will suffer the consequences of obeying the law of god. We will do that in this church. (audience applause)

This, this is the way that god's word teaches us to behave. To be a believer in 215 Christ is to accept the responsibility, to learn the ways of god and live them as much as lies within us. We are broken people. We are a sinful people. We fail. We stumble. We fall down. But we get up. But we never call sin good. And we never uh rewrite the bible to fit our uh own needs. And we are not going to back down and go the route of a lot of our churches that have gone in our country that say that the word of god is 220 somehow out of style, that the miracles didn't happen, the ten commandments can be rewritten. This church will stand firm for the word of god (audience applause) at whatever cost. That is a sign and a seal of the presence of god. In a nation we're not always goodness and light. We must never be hateful. We must never uh we- we- we receive injustice, but we do not act unjustly. God helping us, we don't raise our voice 225 and yell at people. But we do take a stand. And we're willing to suffer for it. That is a sign of god's presence: to not bend, bow, and uh you know the three Hebrew children, they were commanded to do something by their king. They said, "we love you old king, live forever, but were not going to do it." So we respect our leaders. We

pray for our president. We pray for the congress. We- we care – whatever party is in
 230 office, we respect and honor and pray for them. And we do not speak ill of them. But
 we do take a stand.

Now the signs of the times, this is the last sign. We're called to witness the
 sign of the time. Every generation of believers have believed that theirs might be the
 last. St. Patrick believed that by preaching the word of god to what he thought was the
 235 last corner of the earth, he was preparing the world for the coming of Christ. He lived
 in the fourth century, and as we know there were other lands and other peoples
 beyond the shores of Ireland. I don't think the Irish know that, but there's lots of other
 countries here. But he was only responding to his times the way all believers are
 instructed to respond to the times in which they live. But someday a generation of
 240 believers will experience the coming of Jesus Christ to the earth. And there's every
 reason to believe this event could happen soon. Christians are divided about their
 interpretation of biblical prophecy. And I won't burden you with my own views,
 which may or may not agree with yours, but I will say this: all Christians agree there
 are two signs right now that we're living at the end of the age. One is the great
 245 apostasy of many of our Christian denominations in this country and in Europe. There
 are many of our great denominations, historical denominations- they still have
 beautiful churches, and crosses on top of them, and so forth, stained glass windows,
 they'll sing hymns today, but they have departed from the faith, and they are no
 longer apart of the- of the faith once and for all delivered to the saints. It's a great
 250 apostasy. And the Bible told us this -this would occur. And then there's a great
 response to the gospels among peoples of the earth that were never Christians before.

Thad Barnum just wrote a fascinating book about both of these movements called, “Never silent.” Barnum carefully tells the stories of the revivals in Africa. And how where millions have come to faith in Christ in the last few years. And, by the way, 255 our media’s constant description of Islam as the world’s fastest growing religion is purposefully untrue and ignores careful scholarship of several major studies by great universities and even the united nations. Christianity is sweeping the world, and entire countries are becoming Christians. The only reason that’s happening in our- not happening in our country is because the churches are too rapped up in political stuff 260 and with caring for their church buildings than they are proclaiming the word of god with signs and power. (audience applause) It’s a major book sur-it’s surely going to sh-shake things up. But Barnum’s telling the truth. He’s telling about the signs of the times. Jesus said, “when you see all these things begin come to pass, lift up your eyes for your redemption is near at hand.” American believers have been hypnotized. 265 We’ve been sleepwalking through the greatest revival of all times. We’ve been deceived into substituting conversion based upon the preaching of the word of god for mere church growth that’s based upon marketing. We’ve often substituted signs, wonders, and transformed lives with good management and great performance. But in the end, the peoples of the world want to see Jesus. They’re not interested in our 270 words or our deeds unless they are accompanied by many infallible proofs, by which he shows himself to be yet alive.

In these closing moments, I offer to you to the risen- the risen Christ. I want you to know I am not preaching the resurrection as a mere metaphor. I’m a fossil, I just thawed out from an iceberg. Just like those uh science fiction movies, I believe a

275 dead man was in the grave. I believe his eyes were closed, and the blood had not
 pumped for three days. I believe the heart had stopped. I don't believe he went into
 suspended animation. I don't believe he was unconscious. I don't believe he had
 taken a drug. I believe he was dead, d-e-a-d. I believe he was lifeless. I believe there
 was nothing there, and then all of a sudden the glory of god filled his body. And his
 280 body shook. And he come out of the grave (audience applause). Not only- not only
 that, not only that, but I believe very soon there's gonna be a trumpet blast that's
 gonna fill the skies of the entire earth. And I've got friends and loved-ones back here
 buried on this yard. I hope I'm here on the great gettin'-up-morning. And they're
 gonna shake themselves. They're gonna come out of the ground, and we're gonna
 285 have a reunion together. (audience applause) Knowing all these things how ought we
 to live in holy godliness and fear 'em? If we really believe that Jesus is alive, we
 believe he rose from the dead. We believe we're rising from the dead. Then why
 don't we ask for the transforming, sanctifying presence of the Holy Spirit to fill us so
 that we can live life differently than the people around us? Listen, this is the power
 290 that will take the drug addict and take the cocaine out of his head. This puts families
 back together. This is the redeeming, powerful, transforming grace of god. Is the
 preaching of the cross, and the resurrection of Jesus from the dead. (audience
 applause) Yes hallelujah. Hallelujah. Hallelujah.

Now we have five more minutes of the service, for those of you that are- are
 295 worried about it. (laughter) Listen, you're gonna be sh- you're gonna be in the – in
 the par- you're gonna be waiting to get out of here for- anyway forever. Don't worry
 about it. We got about five more minutes, and I'll tell you what we're gonna do. We

didn't take up an offering- They didn't take up an offering. We gotta keep the lights on. So if- if you're here, and uh you're visiting, you don't need to give anything. This
300 is home folks' responsibility. if god touches you, and you wanna give a million dollars, well who am I to tell you not to, but. (laughter) We're gonna take up an offering. And while we're doing this, I- I want you to think about this: he- here's another song about the men to Emmaus that's gonna be sung to you by- by three folks that're gonna sing it powerfully. And you're gonna sense something powerful as they
305 sing. And the song was written by Matt Redman. And it says, "you never let me go." I want you to know however far your walking away from Jerusalem today, god has never let you go. If you asked him into your heart, he took it seriously. And he's not going to let you go. You may be fed up with church. I understand that. I've been fed up with church. I've said a lot of times I think I can just go to Starbuck's, and have a
310 coffee, and read the scripture, and have my church (applause). And I- I've felt that, but you know what? The lord's not going to let you go. We'd be disappointed all we want to, but he knows how to show up. And I'm praying he's gonna show up. You make this song your own. The usher's gonna pass the plate. And uh after -after you've put you're money in the plate, you just stand up and rejoice and sing with this-
315 wi- with uh these folks. And uh we're gonna make this our prayer today. Before we leave here, our story, like the men of Emmaus, we get discouraged, we get despondent, we don't know what our cultures doing, we get all worried. But listen, the lord promised, "I will be with you to the end of the age." Hallelujah.

Appendix B: Evening Sermon

Wow, what a wonderful day this has been, what a wonderful weekend. Uh I do have just a short thing to uh- uh to share that I believe will- will bless you. Lemme read from uh- uh St. Luke's Gospel, Chapter 24:

“That same day, two of the lord's followers were walking to the village of
5 Emmaus, seven miles out of Jerusalem. As they walked along, they were talking about everything that had happened, and suddenly Jesus himself came along and joined them and began walking beside them. But they did not know who he was, why? Because god kept them from recognizing him, ‘You seem to be in deep discussion about something,’ he said, ‘what are you so concerned about?’ They
10 stopped short, sadness written across their faces and then one of them, Cleopas, replied, ‘You must be the only person in Jerusalem who hasn't heard about these things that has happened in the past few days- in the last few days.’ ‘What things?.’ Jesus asked. ‘The things that happened to Jesus, the man from Nazareth,’ they said. ‘He was a prophet who did wonderful miracles, he was a mighty teacher, highly
15 regarded by both god and all the people, but our leading priest and other religious leaders arrested him and handed him over to be condemned to death and they crucified him. We thought he was the Messiah who had come to rescue Israel. And this all happened three days ago. And some of the women from our group of his followers were at his tomb early this morning, and they came back with an amazing
20 report. They said his body was missing, and they had seen angels who told them that Jesus was alive. Some of our men ran out to see, and sure enough Jesus' body was

gone just as the woman had said. And Jesus said to them, ‘You’re such foolish people, you find it so hard to believe all the prophets wrote in the scriptures. Wasn’t it clearly predicted by the prophets that the Messiah would have to suffer all these

25 things before entering his time of glory?’ Then Jesus quoted passages from the writings of Moses and all the prophets explaining what all the scriptures said about himself. By the time they were nearing Emmaus and the end of their journey, Jesus would’ve gone on, but they begged him to stay the night with him since it was getting late. So he went home with them. And as they sat down to eat, he took a small loaf of

30 bread, ask god’s blessing on it, broke it, and gave it to them. Suddenly their eyes were open, and they recognized him. And at that moment, he disappeared, and they said to each other, ‘Didn’t our hearts feel strangely warmed as he talked with us on the road and explained the scriptures to us.’ And within the hour they were on their way back to Jerusalem where the eleven disciples and the other followers of Jesus were

35 gathered. When they arrived, they were greeted with the report, ‘the lord has really risen he appeared to Peter.’” The gospel of the lord Jesus.

Well um I just- I just have some- some- some comments on this. Um many of you were here this morning. But I look around, and I know many of you were not. So I’m just gonna kinda repeat some of that today from this morning. Um a couple

40 weeks ago, some friends of mine asked me to watch a movie with them that’s called, “Henry Poole is here.” Has anyone seen that movie? Only three weirdest ones here of us ya know Henry- uh it is a weird movie is- Henry Poole is a guy that- he finds out he has a terminal disease, and he goes into a um- into this subdivision and buys this old house. And he- he’s just moving in, and he has it restuccoed and everything. And

45 um- and a water spot appears on- on this plaster of his uh house. And his neighbor, Esperanza, next door comes over to bring tamales, and she's like- falls down on her knees, makes the sign of the cross, begins to weep. Uh she thinks it's the face of Jesus. Well ya know, he's like, "Well, okay, it's not the face; it's a water spot. but alright. It's alright." But she brings a priest in, ya know, uh Father Salazar, so he

50 comes over and he like, "Well uh- ah uh- there's something about it." Ya know, and he's, "It's a water spot!" And he's like, "Yes, but ya know it's a water spot; however-" And he's like, "It's a water spot!" But anyway, this keeps growing. People start sneaking over his fence. They come in. They're lay- they're putting candles out. He finds people weepin' and wailin', and, ya know- uh ya know, just layin' on the

55 ground. And pretty soon he- he's havin' a hard time keepin' everybody out of his backyard. His backyard has turned into a shrine. He's so upset um and- and- and its- it begs the question- the movie ends, ya know, with- with like, 'Is Henry right or are the other people right?' And- and- and the answer has to be: Well uh- it can be both. Uh- the fact is, there's a lot of superstition about all this stuff, I know that. We had a

60 lady in our church in Arizona had the face of Jesus on a tortilla. It was in National Enquirer, uh so, ya know, she was very famous, and she was very happy with that. uh and a really sweet lady too, that's the ba- and just- she really loved the lord, and a sweet lady. And- and she's like, "Well I know its silly, Pastor, but it is the face of Jesus." I'm like, "Okay," ya know, "It's the face of Jesus." I wrote a little song about

65 it, "Let's all go see that tortilla Jesus," ya know, um- it didn't go anywhere, but it was it was a great thought. But le- lemme just uh tal- in light of that- how, through many

infallible proofs, he shows himself to be yet alive here on this Easter Day. How- how- how is the lord makin' himself alive in our lives?

Um this verse 16 said that the lord hidden- hid him- his presence from them.

70 He hid their recognition, and I wanted to just say to you tonight that it is in the nature of Christian spirituality for the lord to hide his presence in your life. And I don't know why that's so, but its consistent with the parables. Jesus tells the story about the mustard seed that's the smallest grain and puts it in the ground. He talks about the leaven that the lady puts in the seven loaves of bread. And he says that the kingdom
75 of god is like that. Well if the kingdom of god is like that, then there are things in our lives where the lord is already present but he's hidden. His presence is hidden. His presence is there. Uh that- that great apostle uh- of truth, Bob Dylan, um ya know, said in- in- in a phrase in his song, "He revealed his power in an unknown hour when no one knew." Or to say it like him, "he revealed his power in an unknown hour when
80 no one knew" (*mocking BD*) (audience laughs). Uh that's because, ya know, being raised Pentecostal, having to get to interpretation, I can listen to Bob Dylan and tell you what he says. He's often speakin' in tongues. People say, "Is he Christian?" Listen he speaks in tongues all the time. "He revealed his power in an unknown hour when no one knew." That's such a gripping phrase, and- and- and it's so true and
85 consistent with this. "Revealed his power in an unknown-" what does that mean? Well I can tell you, looking back many times I know what these men to Emmaus- wha- what they experienced, because you can look back and say he was there back then. But did you recognize it when you were back then? No. I- I have gone through some very difficult things in life, and during the time, I felt like I was god-forsaken.

90 But looking back, I can say, “He revealed his power in an unknown hour when no one knew.” The hiddenness of- of Christian spirituality; they didn’t recognize him. What is it that we don’t recognize? Um a few years ago I was in uh- Ausch- Auschwitz- uh and uh- the concentration camp where so many Jewish people were killed- and um and- and in Dachau. Ya know, just doing these uh concentration camps and just

95 amazing how routine they were and in a way how beautiful- beautiful fl- uh flowers and all that. And ya know there was- there was concerts and everything goin’ on there at the camps where all this mess was goin’ on. But there’s one little- one little cell that amazed me. Father Kolbe was there, and he had preached on a Sunday morning uh at- at his church. Uh that he said, “I will bless them that bless you and curse them

100 that curse you.” And he took his passage, and he preached that- that “the nation and the continent is under a curse because we are touching the anointed of the lord and we’re- we’re surely uh going to be judged for it.” And they come and picked him up that -that same day. Um courage, isn’t it? Uh and they took him to this little cell. He couldn’t stand. He couldn’t sit. It’s just a tiny little thing. He was in there- they- they

105 uh- uh starved him, and so he was in there for weeks and weeks and weeks before he died. But inside that, he took his fingernails- his fingernails grew out- and he etched a cross. And it’s- it’s really quite nice. He etched a cross in the wall where he did his devotions everyday and prayed. And uh and I- I just stared at it- I stared at it for the longest time. A- a sign of the persistence of god’s power in a person’s life that holds

110 on to you and will not let you go in the times of darkness. “He reveals his power in an unknown hour when no one knew.”

Here's the second thing: Verse 17: Jesus evokes conversations that reveals their own hunger to themselves. Look at Verse 17 here, he said, "you seem to be in deep discussion about yourself- about something, what are you so concerned about?"

115 The lord wants us to hunger and thirst. He wants us to hunger and thirst. Ya know, uh you don't- if you want to know the secrets of the universe and all the secrets about god, he's not gonna lay it all out here for you and say, ya know, "Here it all is." Ya know, he- there's something about our searching for him that is a part of the journey. He wants us to search. He wants us to long. He wants us to hunger. It's in the

120 beatitudes, "Blessed are they the hunger and thirst, after righteousness they shall be filled." There is a kind of a passionate longing that god wants us to have. Because it's the transformation of our character that he's after not just the impartation of knowledge. There's many, many things that I, ya know- I could get myself to learning the scripture and then teachin' you the things in the scripture. And I'm supposed to do

125 that, but until we long to know god's presence in that, it really can just become kind of sterile knowledge to us. But when we hunger and thirst after god and knowing him- knowing him, our character has already begun then to shift.

And god's presence begins to be revealed to us and through us. Now here- finally here's what god does. Here's what the lord does with him. As he meets with

130 him he points them now to the scripture, doesn't he? He says, "Let's begin with all the prophets- Moses and the prophets and here it is." He didn't do a magic trick and say, "Well here it is pick a card, any card," ya know, he didn't do that. He says, "lo- go back to Moses and go back to the prophets," and he said- he took them through the- the- the scripture. Why? Because this is the place where the lord is most hidden.

135 But for those that hunger and thirst and get into the scriptures, the lord's presence is
revealed through the reading and study of Holy Scripture more than any other place
really in your life. So he takes them to the scripture and then what's he do? He takes
them to sacrament. Takes them to the scripture, takes them to the sacrament. He
broke bread. That's when they saw him. There was somethin' - he'd done this before,
140 took the bread and he broke it and they're like, "oh course," and it dawned on them.

That's another place that the lord is hidden. You- you have to have a
discerning heart. You have to long. You know, there's a wonderful story about that in
the Peter Pan movie, "Hook." I like "Hook," ya know, uh that- uh here- here's Peter
Pan, and ya know he's- uh he's big now, and he's back with all his friends. And- and-
145 and they- they're eating this big feast around the table and ya know, remember this
scene? And- and they're not eating anything, ya know. There's bowls- they're all
empty. And they're drinking, and they're laughing. And its like, "pass this, pass that."
And he finally yells out, "There's nothing here. There is nothing here." Kinda like
Henry Poole, ya know. And then everybody gets silent, and one of the little boys
150 says, "If you keep that attitude, you're gonna starve to death." (audience laughter) heh
heh heh

And uh heh- its amazin' the people can take the bread and the wine and like, "weh,"
and nothing happens. They- they don't take the moment to see he's hidden there and
"reveals his power in an unknown hour when no one knew." But there's that kind of
155 perception that you've gotta open up. So he sends them to the scripture. He sends
them to the sacrament, and finally he sends them to the community. He sends them to
the community. The lord is hidden here. Idn't it amazing? Ya know, you get with a- I

know a bunch of you and I know you're not very perfect. I know some of you're pretty flawed actually (audience laughs). I- I do know that about you um (laughs).

160 And uh you know a long way- we live with one another, and its like, "oh gosh." That's why I- I like- I like preachers on TV, ya know- people you don't know- because they're all perfect. They got makeup people and everything, ya know. Uh 'cause you can see these- these big preachers or music people, too. They're great music people, I mean, uh the ones that write all the music and perform on these big

165 stages. I mean, they don't have any spiritual flaws. They just glow in the dark. They're just walkin' with the lord in ways beyond any of us, of course. And that's- that's kinda the way we feel. I mean, how we gonna compare ya know Alan Michaels to Matt Redman ya know, right? I mean you- Its like Matt Redman, I mean, he- he walks with god. He walks on water, turns water into wine. You- well you're a nice

170 guy, but ya know. An- and idn't that the way it is, but- ya know, But how is it then, knowin' this about ourselves, when we gather together and we begin to sing and worship, suddenly somethin' happens and we're in another place and we're with god? And its because it has pleased the lord to hide himself within the fabric of broken people coming together to worship him. And I assure you that Matt Redman and Billy

175 Graham and Mother Theresa and anybody else are just people. But when we worship the lord together, two or three in his name, he is there and he reveals his power. Glory to god. Speaking of that, I'm gonna stop because I believe the lord reveals his power in this group of friends from Norway. And I'd like for them to sing a couple songs and us just worship with them. And um uh one final word: god- god is doing

180 something very powerful in our church right now are you noticing? Something is

stirring very, very deep. we're right at the brink of some kind of breakthrough where the holy spirit just takes over and does what he wants to do. Isn't fun? And suddenly it's not a lotta work anymore its just like, "well, I mean, we- we gotta work to prepare for services and all," but the lord himself is just carryin' things. And its so powerful
185 and so beautiful. Don't- don't miss the moment of your visitation with the lord.
Plunge in. Find out what god wants you to do. Play your part. Hear what god wants you to hear during this time and pay attention to the people god send like these wonderful folks from Norway. We're so glad to have you. Please come back and sing so I'll shut up.